The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

EDITORIAL BOARD
MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor
FREDERIC THOMPSON, Assistant Editor

JOHN F. McCORMICK, Business Manager

EDITORIAL COUNCIL
CARLTON J. H. HAYES
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

Published weekly and copyrighted, 1934, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Foreign: $6.00; Canada: $5.50. Single copies: $.10.

VOLUME XXI — Friday, December 7, 1934 — NUMBER 6

CONTENTS

Public Opinion and Mexico 159
Week by Week 161
Catholics in Germany .....Anonymous 163
Concerning Halos .....Grace P. Cummings 165
Deposit Insurance 100 Percent...J. Elliot Ross 167
Bittersweet (*verse*) .....Elizabeth Jane Astley 169
One Youth Movement .....Alfred J. Barrett 170
Facing the Soviets .....Joseph B. Koncius 172
Midafternoon (*verse*) .....John Boon 173
Seven Days' Survey 174
Which Way Music? .....Grenville Vernon 179
Confession (*verse*) .....Sister Miriam 178
Communications 179
Books .....Patrick J. Healy, Geoffrey Stone, Philip Burnham, Edoardo Marolla 181

Previous issues of THE COMMONWEAL are indexed in the *Readers' Guide* and the *Catholic Periodical Index*

PUBLIC OPINION AND MEXICO

WE FEEL that in our comments on the Mexican religious situation in our issue of November 23 we failed to be just to our Protestant and Jewish contemporaries—and, by implication, to the responsible leaders of those religious groups—by giving the impression that in the mass they had failed to realize the seriousness of the Mexican situation. We named three important religious journals—the *Christian Science Monitor*, the *Living Church*, an Episcopalian organ, and the *American Hebrew*—as notable exceptions. A letter from one of our readers, a member of the faculty of the Union Theological Seminary, courteously but firmly took exception to our view, pointing out that the *Christian Century*, a journal of exceptional force and influence, representative of liberal Protestant opinion, had also spoken out against the attitude of the Mexican government. The *Christian Century* editorial, it is true, appeared after our own remarks were published. Important as it was, as a proof that the silence of the non-Catholic press is by no means so general as readers of our editorial of November 23 might have inferred, the *Christian Century* editorial turned out to be only one of many notable utterances on the part of both Protestant and Jewish papers and organizations which showed that the silence of which we had rather hastily complained was in fact not nearly so general as we thought. Nor can THE COMMONWEAL attribute these utterances to its own action in calling attention to the matter, for they were based upon studies of the Mexican situation, and deliberations upon its meaning, undertaken by these journals, or groups, themselves.

THE COMMONWEAL, in fairness to its own record of friendly cooperation with non-Catholic groups, however, while frankly acknowledging and sincerely regretting its failure, in this instance, to do full justice to them, may again repeat what

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

it said in its former editorial, namely, that any indifference or silence which may have existed in regard to Mexico on the part of our Protestant and Jewish fellow Americans can be explained by the fact that they did not know, or fully understand, the facts concerning Mexico. Now these facts are being gathered, and their meaning made clear. The people of the United States are realizing that the long struggle in Mexico between the Catholic Church and the more extreme elements of the revolutionary party has now developed into a warfare upon all forms of religion. The claims of a single revolutionary dictatorship to set up an Absolute State, and to seize upon public and private education in order to destroy all forms of religion—claims which are already triumphantly established in Russia, and are being so ruthlessly promoted in Germany—are now being enforced in Mexico, at the very doors of a country whose civilization is built upon the totally different principle of personal and religious liberty.

It is therefore a keen satisfaction for us to record many facts which demonstrate how widely this country is becoming aware of the menace of Mexico. For example, one Jewish news and special article syndicate, the Seven Arts, has sent out an admirable editorial article which a large number of Jewish papers are publishing. The *Day*, a national Jewish daily published in New York, prints an original and very thoughtful article of its own, in which it points out the clear failure of American Catholics, up to the present time, to take adequate action to arouse the public, and to present the facts to prove the state of persecution in Mexico. As the *Day* points out, many Americans believe, soundly or not, that the Catholic Church in Mexico has been reactionary, in the sense that its influence has been consistently opposed to the efforts of the people of Mexico to secure some adequate measure of social justice. Such Americans will not support such a Church. But if the facts really prove "that an attempt is being made to coerce and persecute the Catholic population of Mexico and interfere with the free exercise of its religion, to this full extent the heart of American Jewry goes out to the Catholics in Mexico."

The News Service of the National Conference of Jews and Christians, which supplies a large and increasing number of denominational papers with material showing the growth of cooperative movements among the religious groups, has released two very important documents. The first is a statement signed by 500 Protestant, Jewish and Catholic clergymen—only 5 percent are Catholic—expressing their deep concern over the threat to religious liberty in Mexico. The second is a well-informed article dealing with the Mexican situation, written by Robert Winsor, a non-Catholic recently returned from Mexico after several years' residence in that country. The testimony of this witness to the fundamental nature of the Mexican menace is highly important. He says:

"It is unfortunate that press dispatches from Mexico describing the repressions levelled against the Catholic Church have not given a complete picture of the situation. It is misleading to judge these developments from the point of view of the relative positions of the government of the United States and the Roman Catholic Church in this country, nor must the situation be viewed as purely a conflict between the liberals and the clericals, as is the impression conveyed by press dispatches. Nor is it correct to view the conflict as merely a battle between the government on the one hand and the Catholic Church as an alleged counter-revolutionary force on the other. The situation is somewhat clarified by the consideration that Mexico is a one-party government. It is not a democracy but a party dictatorship much on the order of the dictatorship of the Nazi party in Germany or the Communist party in Russia. The ideology of the totalitarian state is struggling for control. There is one party in power and that is the National Revolutionary party. In consequence, any opposition is anti-government, and is so treated. When the Roman Catholic Church, therefore, finds itself by its ethos and whole tradition opposed to many of the objects of the revolution and says so, it is not accorded the freedom of speech that would be permitted under similar circumstances in this country."

What the *Christian Century* has to say upon this central issue should also be known to all our readers. "The issue as it now presents itself is one in which the Church will have the moral support of liberal opinion everywhere," the Protestant journal declares. "Whether the Catholic Church has exercised an undue influence in the past, whether it once controlled too much property, and whether it perpetuated credulity and superstition, are not the questions now foremost. The present issue has to do with the right of a church to determine the number and qualifications of its ministry, to carry on its spiritual activities, and to teach its faith to its own children. These rights the present Socialist government of Mexico denies. American Protestantism stands squarely with Mexican Catholicism in affirming them."

It is most heartening to prove our first pessimistic impression so completely unfounded. With the Protestant and Jewish press and pulpit arousing their readers and their congregations, and the Catholic hierarchy directing the campaign of enlightenment among their people, a common American front representative of the best thought of this nation will be formed. The moral influence of American mass opinion should prove too great an obstacle to the anti-religious clique in Mexico.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Week by Week

CHAMBERS OF COMMERCE and all things allied with them echoed a modest whoop as something of a "cooperative movement" between government and industry got under way. There was no untoward enthusiasm; feelings were kept under decorous control. Mr. Henry Ford decided to line up with NRA, and it looked as if Mr. Donald Richberg were earning his spurs as a federal publicity man. Statistics seemed to look a trifle better, few were disturbed at the thought of pro-Fascist militia drawn up in column of squads under the command of General Smedley Butler, and the American Telephone and Telegraph Company—undergoing scrutiny in the 9,999th investigation which has helped to put the taxpayer's money into circulation—professed to having little by way of a closet skeleton. So alarmed were diverse persons by these symptoms of a political truce that several heavy drums began to play. Senator Thomas and Father Coughlin met to discuss ways and means of putting more money into circulation without, of course, improper and untoward use of the word "fiat." It looked a little as if a populistic offensive were to be hurled at the ramparts of sound economics. Meanwhile the average citizen appeared bent on having a little better time for himself. A forerunner of the holiday season was a huge supply of liquor advertising, expressing unlimited confidence in the ability of the nation to down almost anything the price of which had been deflated from 1 to 13 cents. This trend interested observers who surmised that, if it kept up, we should eventually be solving all problems, in the good old-fashioned way.

The Trend of Events

SO UTTERLY without reservation are militaristic utterances these days that one might suppose the world on the brink of a tragedy in comparison with which even major past wars would be unimportant. In Paris the French government was informed of an "alliance" signed between Russia and France, pledging mutual aid in case of a German resort to arms. Geneva was startled by the open accusation which diplomats representing the Little Entente brought against Hungary, and countered this by demanding angrily that the question of who killed King Alexander be threshed out immediately. Commissioner Knox of the Saar Valley lined up quite frankly with those who hold that voters in the coming plebiscite ought to be granted permission to choose a temporary period of autonomy, with the right to another vote after some years. This suggestion was considered veritable dynamite in selected British circles, which feel that the Saar has replaced the Corridor as a source of immediate international friction, and that any solution at all of the problem would be safer than postponement. Talk of heavier armament is rife in all European capitals, and Austria has openly demanded the right to unrestricted preparedness. The London naval parleys broke down completely, the Japanese insisting upon a definition of parity which neither London nor Washington was willing to concede. All in all the events of the past two weeks made the cause of peace look as old-fashioned as the well-known crusading of the late Miss Carrie Nation.

The Outlook for War and Peace

IS THE international sky as dark as it seems to be? Perhaps the best way to reply is to consider the motives which lie behind a great deal of contemporary drilling. In the Pacific one finds a fair parallel to the situation which existed in Europe before the War of 1914—competition between several powers for territorial, cultural and economic domination; expanding markets, associated with increasing industrialization; and the emergence of military castes as the real determining agents of foreign policy. Accordingly the chances for an outbreak of hostilities in the East are unfortunately good, even though preventive accidents—natural catastrophes, commercial slumps, revolts—are more likely to intervene than they were in the Europe of two decades ago. The question whether the United States might become involved in a Pacific Ocean struggle is exceedingly serious. In so far as the Old World is concerned, there is reason to believe that peace is not imperiled to the extent usually supposed. The present armament race originated in the duel between revisionists and anti-revisionists which was fought with so little astuteness after 1919. Today, however, the revisionist front has been destroyed, temporarily at least; and each nation is "on its own" to an extent which saddles so much responsibility upon individual statesmen with very limited resources that one may doubt whether militarization will have an important function other than to control given national situations. While some portions of European territory are bitterly disputed, all countries must face problems of declining industrial production and cultural influence. The élan needed for the conduct of a war against existing odds is largely missing except among the very youthful, who after all nowhere constitute a majority. One feels, therefore, that while a war could break out in Europe as the consequence of some unsettling event, it would hardly be a struggle comparable in any manner to the struggle which began twenty years ago. Nor is there any great likelihood that the United States would be drawn into that mad mêlée. Our future dangers

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

seem to lie decidedly at another point of the compass. On the other hand, the immediate effect of another European catastrophe would be incalculable from all cultural points of view.

VARIOUS corporate appeals to generosity have been launched during recent weeks by Community Chest and other organizations. Generally Catholics participate in these money-raising campaigns, often decidedly to their advantage. Most industrial communities need welfare organizations in order to preserve morale; and the Church bears testimony, from time immemorial, to the fact that where charity ceases to be ardent, religion loses ground. It is therefore positively sound to link up the pressing material and psychological needs of cities and towns with that Christian virtue which towers above other virtues—to provide at once a channel down which aid can flow and the force which makes that aid something more vital and refreshing than a mere stream of dollars and cents. While all this is true, there is reason to take heed lest too much reliance be placed upon effective organization. Something with too many wheels easily degenerates into a mechanism used rather than a reality understood. Every year the New York *Times* and other newspapers advertise a number of "desperate cases," inviting assistance. These displays make a very strong impression upon many who do not, for various reasons, themselves give —an impression beyond any question largely due to the lesson which the citizen absorbed, at least in early youth, from the parables of Lazarus and of the Good Samaritan. All this is eminently natural and sound. It is a mistake to appeal for mere organizations, be they ever so worthy. Constant effort should be made to illustrate as concretely as possible the actual work done by every association for which help is requested. Otherwise people will think of the Y. M. C. A. as a building, and of Catholic Welfare as a bureau—for neither of which things enthusiasm will long survive. We know from personal experience what such thinking has already cost definite communities in the shape of good-will and financial support.

The Cup of Cold Water

THE OPPOSITION between Catholicism and Communism rarely meets in actual combat. Their lines usually go along in different spheres, shooting off invective as they go, but seldom really running into each other. An explosive collision between Christianity and current Russian Communism occurs in the movie, "Three Songs about Lenin," a Soviet film now being distributed in America. In it Lenin is apotheosized to heights that would have made the Roman emperors who burnt Christians thoroughly jealous. It is true, and with no exaggeration, that only religions with the conception of a divine mediator can furnish the slightest parallel for the words used in speaking of Lenin. Hitler and Mussolini are by comparison despised. The deification of Lenin is joined with that of the machine. An ordinary electric bulb is lighted as a candle before an altar. A view that includes a train, tractor, power line and airplane is photographed with the feeling that Lazarus walks. In the tomb of Lenin the camera focuses on the faces receiving the new dispensation properly: they are in religious ecstasy. Many avowed Marxian Communists claim with us that this is wrong. They assert that Communism is based on conceptions that deal with numbers and chemical elements and physical statistics; that the present Russian religion is an aberration. But society is not based on physics. Men seeking mercy and justice and peace, with whatever energy, by themselves, and on strange roads of their own design, may find grotesque frustration. Glory dwells in a land only when mercy and truth have met each other, when truth is sprung out of the earth and justice looked down from heaven. Intellectual heresy is a dissolvent, a bad end, and a means which can only lead to bad ends.

The Psalms to Lenin

ON THE merits of the dispute between the mayor of Halifax and a newspaper cartoonist of the same city, we do not feel qualified to pronounce. The drawing by the latter which served as a *casus belli* may or may not have been, as the former alleged, "silly and inane." But we do have a very positive emotion about the answer which the cartoonist (ancestry Scotch) published in the paper: "Thalla agus suidh air tacaid." This turns out to mean, as the mayor's Gaelic interpreters finally told him, "Go sit on a tack"; and we definitely feel that it strikes the wrong note. It is not the resorting to maledictions in one's native tongue that we deplore; we know well that some deep and authoritative reason prompts men to do this in crises of emotion, as also on occasion to revert to that same speech of childhood for making love, for singing lullabies and for praying. No. What is wrong about the Gael's Gaelic is that it is not really Gaelic; it is American, or possibly English smart-aleck slang. It is like the little boys who learn to write "Jim is lousy" in Latin, or "Bill is a scared cat" in Greek: wholly missing the spirit of, say, such perfect invective as "Coward! with the eyes of a dog and the heart of a deer!" Not in the cartoonist's gamin terms, we are sure, did the clansmen of old, proud, weighty, bitter and slow, curse a foe. That, in using their language, he should so miss their spirit seems to us a little sad.

Retort Gaelic

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CATHOLICS IN GERMANY

ANONYMOUS

How are Catholics faring in Germany? The answer which follows comes from an authoritative source, which we are screening behind a necessary anonymity. It contrasts the situation in Germany today with that which existed under the extinct republic, revealing also the profound cleavage which exists between what Hitler promised and what the Third Reich has granted. In a world presenting numerous grave difficulties to the Church, Germany is a storm-center of very unusual importance.—The Editors.

CHANCELLOR ADOLF HITLER customarily opens his major addresses with attacks on the so-called "fourteen years," that is, the years between the abdication of Kaiser Wilhelm II and his own accession to power. This period was, he loves to assert, an epoch of German "decline and deterioration." Then all that was noble and good suffered violence; all that was mean and wicked received almost motherly care.

No objective spectator will assent to this diagnosis, at least in so far as the position of the Catholic Church is concerned. His disagreement need not be based in the least upon the fact that statesmen who played a leading part in the conduct of German affairs came from out of the Catholic population. He could simply fix his attention upon the liberties accorded the Church during this period of "republican godlessness."

Not only did the republic confirm all the rights possessed by the Church in the pre-war state, but it also conferred new and sometimes very advantageous privileges. The Church remained a corporation recognized by the public law, and especially privileged by reason of its historical and social significance. The confessional school was not disturbed in any of the states in which it had previously existed, for example, Prussia. While efforts to conclude a Concordat with the Holy See governing all Catholic activities in all states of the German Reich did not succeed, important Concordats were signed by the governments of Prussia, Bavaria and Baden. The bishops were permitted to express an opinion on any question of the common welfare which they desired to discuss. All reservations concerning the establishment and functioning of religious communities were withdrawn; and even the Jesuits, who had regained entry into Germany only during the World War, could (what would have been unimaginable in the days of the empire) open a number of higher educational institutions under their own auspices. The activities of Catholic societies made remarkable progress, and in many instances profited by subventions from the national government.

Certainly the state did not officially profess Christianity. It declared itself neutral in matters of religious belief. This neutrality often encouraged toleration of practises in public life which were contrary to Catholic feeling and to the laws of Christian morality. Offensive films and plays were permitted; the freedom of the press degenerated into licence; and at news-stands, accessible to everyone, more or less obscene periodicals were on display. Representatives of parties which were atheistic and anti-religious, either openly or secretly, often became government officials or bureaucrats. Anti-religious agitation was not suppressed by the government, although the coarse and brutal propaganda of "godless Bolshevism" was forbidden by the Bruening government, and in general a resistance to limitless toleration of everything had grown steadily more powerful in the years immediately preceding the advent of Hitler. On the other hand, Catholics profited by reason of the prevailing liberties. Nobody prevented them from giving public expression to the faith; and if amongst them certain questionable tendencies became manifest—for example, too much emphasis on politico-parliamentary activity and organization, or a surplus of confidence in the State—the fault was entirely their own. The State was not an anti-Catholic power, and did not seek to undermine Christianity in any way whatsoever.

What is the position of German Catholicism today? If one credited National-Socialist propaganda, or pinned faith in those declarations in which Hitler professed a "positive Christianity" and pointed to the significance of the churches as factors of national betterment, one would conclude that everything was rosy. The Marxist parties, avowedly atheistic, have been forbidden and disbanded; all bolshevistic or socialistic free-thinker organizations have been suppressed. Public morality has greatly improved—at the news-stands. The deluge of *Nacktkulture* magazines is no longer suffered to submerge a helpless populace. And is not the governing party itself committed to "positive Christianity"? It is true that Catholic bishops had, prior to the triumph of Hitler, seen fit to issue a warning that the National-Socialist "Christianity" was a spurious product of "race feeling"; but after he had been made Chancellor the warning was withdrawn, in consideration for promises given. The alacrity with which the party agreed to a Concordat bind-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ing on all Germany seemed also to indicate that if the new dictatorship would not actively promote the Catholic cause, it would none the less accord full toleration to the Church.

But today it is obvious that despite Hitler's addresses and the Concordat itself, German Catholicism finds itself in an exceedingly serious plight. "The spiritual distress of German Catholics"—words taken from the title of a book published under a pseudonym by a leading Catholic publicist—is the correct formula. For the movement which now controls the Reich is absolutely anti-Catholic, yes, even absolutely anti-Christian. It has little by little defined clearly what it means by "positive Christianity." The concept "Christianity" is merely a means of affirming and glorifying the Nordic-German race, to which the true Christ, falsely interpreted by the church, belongs. That is the doctrine to which all Germans are to be converted.

Of course no open endorsement or legalization of this doctrine would be expedient, from the point of view of propaganda or politics. Too many National-Socialists would, even yet, be alienated by such a move. Therefore the policy must be one of gradual infiltration. Protestants were to be won over first, nor has the attempt been abandoned. In the oath for pastors which was prescribed by Reichsbischof Mueller the name of Christ was not directly employed, and instead loyalty to Hitler was expressly demanded. Although Lutheran resistance necessitated a marked Nazi retreat, the struggle is by no means over and will be resumed. True enough, Hitler has not incorporated the ideal of a "German Church," as demanded by a number of professors and literati, into the party program, realizing full well that such a construction would never get popular support. But many of the "doctrines" of that "Church" have crept into party literature and oratory. Notice how "God" has become "myth," and "heaven" "Walhalla"—as in Hitler's final words at the grave of Von Hindenburg. While Alfred Rosenberg has remained aloof from the "German Church," he—the national minister of culture and the author of books recently placed on the Index—harangues against the "negative," non-Nordic "Christianity of the churches," terms the Pope a "medicine man," and supports virtually every heresy against which the science of theology has contended. As the editor of the official Nazi newspaper and as the supervisor responsible for "the education of the whole party," Rosenberg knows full well that he is in possession of better means to his end than those afforded by a "German Church." Whether Protestantism can prevail against him is still very much of an open question.

The attack upon the Catholic Church has been conducted with at least as much cleverness. The Concordat stipulated that priests were to abandon all political activity in a State without parties; and the State was to provide the same measure of defense for Catholic rights as had been obtained by the defunct Center. Today the Concordat is invariably interpreted to the disadvantage of the Church. This Church is cut off from action on public opinion to the fullest extent possible. Every opinion concerning questions of the day is "political." The fate of Catholic organizations, concerning which the Concordat had merely phrased agreements on principle that were to be followed later by concrete decisions having the status of law, has not been decided; and now, even if the representatives of the hierarchy should succeed by dint of endless patience in effecting a settlement, this would be devoid of all meaning. The organizations have long since suffered catastrophic losses of influence, numbers and functions. For every young person must either belong to the *Hitlerjugend,* that is, the party educational system, or face life under a severe handicap. He will run the risk of exclusion from the universities, and be without much prospect of employment. The Catholic press, like all other forms of German journalistic activity, is sternly curbed by the government. Even in matters affecting the Church, it can publish only what is dictated to its editors by the ministry of propaganda. Yes, even the utterances of bishops are withheld from the public. Their last Pastoral Letter was forbidden in Germany, although it was reproduced in all other countries.

Again and again, dominant Nazi personalities have emphasized the fact that the confessions are, in the final analysis, matters of secondary importance—that one must be a German first of all, and then a Catholic or a Protestant. Confessional differences are looked upon as bootless quarrels, which divide the people for no good reason. In Bavaria governmental authorities have frankly expressed hostility to the religious school, on the ground that it impairs allegiance to central national principles and convictions. The *Landjahr*—a year of sojourn in the country, recently introduced as an addendum to the school curriculum in order to acquaint young people with rural life—has purposively eliminated all religious considerations; and in the *Landheime* every form of ecclesiastical influence has been forbidden, religious services are ruled out unless they are conducted in the regular churches of the localities near which the *Heime* are established, and no pressure must be brought to bear upon young people to remind them of obligations to the Church. In practise this means that for many church attendance is rendered impossible.

Nazi leadership in these *Heime,* as well as in the institutions conducted by *Arbeitsdienst* and *Wehrsport,* systematically discourages voluntary

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

attendance at Mass. Heavy programs are arranged so that Sunday mornings are occupied; those who nevertheless go to church are discriminated against. Similar methods are employed in the *Hitlerjugend* organizations. These wish to be neither Catholic nor Protestant, but only German, and therefore regard all religious activity by members as symptomatic of undependability from a Nazi point of view.

The Church is fighting a stiff battle against the hostile tactics thus employed. Rallying the public is extremely difficult, since even the pulpits are under scrutiny. Catholics lack a press they might properly call their own, and which might reach the masses. Even the Vatican radio station is not powerful enough to permit reception of messages from it in Germany. The organizations dare not show themselves in public. Catholic youth groups are forbidden to engage in athletic contests or to go on hiking trips as a body. *Junge Front,* the leading organ of these youth groups, was recently forbidden for four weeks because a Nazi censor discovered in one issue a picture of David and Goliath, which (so he said) mocked National-Socialism by pinning a microscopic *Hakenkreuz* to Goliath. Nobody excepting the censor was able to see the *Hakenkreuz!*

To date, the ecclesiastical taxes are still collected and turned over to the Church authorities, but that is absolutely the full extent of the relations between Church and State. The Nazi objective is to strip the Catholic body of all independence—to make it a replica of the church presided over by Reichsbischof Mueller, a kind of spiritual department in the ministry of propaganda tolerated until National-Socialism has secured complete cultural control of the German people. Not without significance is the often-repeated slogan, "One leader, one people, one state, one faith!"

Yet, in spite of all this, Catholicism is alive in Germany. Observers feel that religious fervor has increased. The people see that in the Church something dwells having authority beyond the confines of this earth, and that it affords a refuge proof against oppression. Never before were Corpus Christi processions so impressively solemn and popular as they were last June. What difference did it make that the Nazi authorities of certain cities—Munich, for example—refused to decorate public buildings in honor of the occasion, as is customary in Catholic regions? Never has a people remained more loyal to its appointed leaders; and when these believe the time ripe for open speech, they will be answered by a sigh of relief from numberless hearts. Nor have the respect and love for Rome diminished, despite prevalent attacks on "ultramontane mentality." The Catholic people has remained Catholic—regardless of everything.

One may therefore hope that it will not weaken in the future, however strong the control exercised by the totalitarian state over all the forms of political and economic activity. True enough, the times are gone when the Church was granted a free hand—the days of the much-maligned republic. Doubtless this change will have some good effects, too. Conflict arouses real vigor and energy; dire need sunders the stanch from the weak; trouble summons up desire to keep the faith at all costs. But, though we may hope that the days of the Third Reich will invigorate German Catholicism, we cannot ignore the fact that this Reich possesses powerful instruments for de-Christianizing German youth. If these are used long enough, young people will forget what a truly Christian milieu is like, and will absorb the virus of the Nazi educational outlet. The Church confronts in Hitlerism a hostile force which is adroitly camouflaged. Whereas Marxist "godless societies" openly reveal what they are and mean to do, National-Socialism is attired in the veil of "positive Christianity," behind which the inwardly ravenous wolf often remains unseen.

CONCERNING HALOS

By GRACE P. CUMMINGS

HOUSEWIVES have always worn halos. In fact, even in cave days, the halo was woman's favorite millinery. Today, when it is not noticed, the housewife takes it off and polishes it until it shines, making suitable remarks about not being appreciated. Then she puts it on at a new and more becoming angle and awaits the compliments of a dazzled world. And if she is any good at her job, she does not wait in vain.

Many years ago, when I was a mere instructor in a state university, before I had acquired a husband and two sons, an after-luncheon conversation took place between two be-haloed housewives. It lasted an hour, and concerned the merits of various kinds of mattress-cover. They made me feel that my lack of interest placed me outside the pale of womanhood. Now I can talk about pickling, preserving, moth-destruction, infant care, child hygiene, and mental development. I have a modest reputation as a roaster of meats (the stove with the oven regulator really deserves it).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

So, although my pies lower my grade considerably, I qualify as a member of the haloed sisterhood.

But oh! how can women dream of throwing away economic independence?

The Church rules that free consent is necessary to the validity of a marriage. One famous—or rather infamous—marriage was annulled not long ago because it was proved that the bride had been locked in her room until she agreed to marry a man she disliked. Subsequent events proved her dislike well deserved. But society and parents have not always been so kind as the Church. The stigma of being "an old maid" drove many a girl into taking any husband available. A friend of mine, before her marriage to a man with a dubious record, remarked to me wistfully, "You don't have to marry, for you have a job." And another, who was hesitating to accept a much older suitor, told me, "Mother says I am too particular. *She* wasn't." For the sound reason that a woman can now support herself, parents are not so eager to marry their daughters off.

In many years of contact with self-supporting women, I have never known any to reject a suitor because she preferred her lonely career. In fact, I have seen women give up splendid advancement to devote themselves to a home. One, the wife of an archeologist, famous for her skill in reproducing drawings of prehistoric art, refused to take part in a well-paid and fascinating expedition because she was expecting a baby. "Sorry?" she exclaimed. "Indeed not. This is much more interesting." She now has two babies who arrived via the caesarean route, and she stays at home with them while her husband continues the expeditions which are their means of livelihood. And when it was known that I had resigned in order to marry, one of the most beloved of the older women said to me, "You are wise. Any other life is only a substitute." Given a reasonable chance of happiness, the average woman is only too glad to cease her struggle in economic life and to return to her traditional occupations of home-making and child-rearing. But she does not wish to be forced.

Then there have always been a number of women who are not fitted for mariage. Even in the most domestic of societies, men were not attracted to them—some were too homely, some too clever, some simply "ag'in the idee." The Church has always provided for such of these women as had a religious vocation. Surely the others are better off earning their living as respected individuals than sitting at home dependent upon their parents or visiting around as the unwanted and often interfering poor relation.

The dean of a college of law in a public address announced that since marriage has become of such uncertain duration, he intends so to educate his daughter that if her husband should divorce her, she would still have a means of supporting herself and of occupying her time to advantage. A Catholic, of course, expects marriage to be for life, but some Catholics are divorced, and for valid reasons. Alas! in even my own conservative circle several middle-aged men have divorced their wives and married younger women. The fate of these embittered women, dependent perhaps upon alimony, is unpleasant to contemplate. But if such a woman can get and keep a job, she is not only free from embarrassing dependence, but she has an outlet for her energy and a definite place in society.

Let not every housewife consider her halo permanent. Some aren't.

Last year when my husband lay in the hospital and we wondered whether life or death would win, he whispered to me his anxiety about the future of our boys. How fortunate that I could whisper back, "Don't worry. You know that I can take care of them."

On the whole, I don't believe that mothers should engage in work outside the home. I've seen some of them in the classroom with a sick child at home, counting the minutes until they could rush back. I gave up my pleasant work—a year after my marriage I had taken a part-time job—before my baby's birth because I did not wish to miss his babyhood. Some thought me foolish, as I could afford only inadequate help. But other mothers who had had to support their children from infancy, frankly envied me. They had not been able to enjoy the endearing baby ways that repay the ordinary woman a hundred times a day for any so-called sacrifice.

Please, you modern youngsters, before you throw away the hard-won economic independence, make sure of several things: first, that you'll get your man (Don't ask my advice here. I don't know. All I'll say is that men have a perverse way of passing by the domestic expert for a bad risk. You'll have to develop your own technique); second, that he has plenty of money, so that if he dies or loses his job, you'll be cared for without any effort on your part; third, that he won't tire of your halo.

And is it too much to ask that, even if you do not need economic independence for yourself, you refrain from social discrimination against the girl who does need it?

As for us older women, any organized attempt to drive our sisters from their positions of security and independence will find us fighting shoulder to shoulder with them. No Hitlerized society for us! Wouldn't halos be decorative picketing Congress and state legislatures or chasing some All-Highest down Pennsylvania Avenue?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DEPOSIT INSURANCE 100 PERCENT

By J. ELLIOT ROSS

A HUNDRED years ago, old Andrew Jackson, that great protagonist of "the forgotten man," was waging his war on the Bank of the United States. The nation was in the throes of a serious depression, and he thought that he was saving the country by smashing this bank. His purpose was to prevent concentration of money power in the hands of a few financiers.

How little Jackson's action contributed to saving the country is shown by the series of depressions we have had since his time. And now, a century after Jackson's fight, a new champion of "the forgotten man" is confronted with a financial crisis perhaps more serious than that which faced his predecessor of a hundred years ago in the White House. President Roosevelt has reduced the gold content of the dollar by 40 percent; he has taken possession of the Federal Reserve Banks' gold in exchange for gold certificates thus devalued; practically he has abandoned the gold standard, since no one may hold gold dollars or exchange gold certificates for gold; he has cancelled the gold clause in all contracts; and he has set up machinery for guaranteeing bank deposits to a certain amount.

These measures have been freely denounced as excessively radical. But I cannot see that they are sufficiently radical to improve conditions very much for "the forgotten man." If nothing else is done, it seems highly probable that another hundred years from now we shall still be fighting the money system. For the same logic used to justify these actions, just as surely demands further action. President Roosevelt, for instance, based his recommendation of cancellation of the gold clause in contracts on the fact that there is not enough gold to pay all such debts. By the same token, there is not enough currency to pay all bank deposits.

And so, as long as we have gone this far, and are in the mood to experiment, I should like to see a real honest-to-goodness 100-percent insurance of bank deposits by compelling banks to keep dollar for dollar against deposits. The present deposit guarantee is only partial, and it depends for its soundness upon the solvency of the banking system as a whole. Certainly it could never weather the situation we had in the early part of 1933. There are still over $1,000,000,000 tied up in closed banks, and a similar loss today would wreck the guarantee system.

At present, of course, banks do not keep dollar for dollar against deposits. In fact, there is not enough legal tender in the country to cover all bank deposits. For total bank deposits amount to about $55,000,000,000, and the government money—including federal reserve notes—amounts to only about $12,000,000,000. About $5,500,000,000 are in circulation. Even if all these dollars in circulation were in banks—which is not the case—the banks would owe their depositors ten times as many dollars as they actually had.

The solvency of such a system depends upon the people having sufficient confidence in the banks not to demand dollars for their accounts. If that confidence is destroyed for an individual bank, there is a run, and unless the bank can get aid in some way, it is closed—with disastrous consequences for the late comers. Should lack of confidence become very widespread, then we have the situation of March, 1933, with every bank in the country closed.

How is it that banks can owe their depositors ten times as much money as there are legal tender dollars in circulation? Because the banks have created the difference. Money, from a practical standpoint, is not merely government specie or currency. It is a medium of exchange. And as long as the system works according to specifications, a check is just as acceptable in exchange as gold dollars. Nine-tenths of the money is merely a token exchangeable for goods that we want. Most of these money-tokens are not specie or currency, but checks. If a bank lends me $2,000, which I deposit to my account in that bank and then I draw checks against this to pay for goods bought from persons likewise having accounts at this bank, and they deposit the checks to their accounts, all the transactions are effected without the actual use of any currency or specie whatever. Government money does not enter in at all, except in so far as the loans made by the bank bear a certain ratio—ten to one, say—to the government money in the bank's vaults.

Suppose that a bank has in government money $1,000,000 and creates credits to the extent of $10,000,000. Then it has really created $9,000,000 of money. As a matter of fact, although the total amount of government money is about $12,000,000,000, the amount of money in circulation is about one-half that, while the total bank deposits amount to about $55,000,000,000. Therefore the banks—private individuals or corporations—have created money to the extent of something over $45,000,000,000. There is not enough gold in the country to insure the legal content of a government dollar for each of these $55,000,000,000 of bank deposits.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

When we accept with equanimity this situation, and then talk about the sanctity of the gold standard, the iniquity of the government issuing currency based on its ability to pay, instead of on gold in the treasury, we seem to be concerned about trifles while the more important problem escapes our notice. President Roosevelt's manipulation of the gold content in the dollar is insignificant compared with what the banks have done.

A really searching monetary reform would take away from private persons the power to create money. And until that is done, we can expect no more benefit from present-day tinkering with banks than we received from Jackson's policy. That is to say, by a real reform banks would be brought back to their original purpose, the safekeeping of official money and the lending of official money.

What is back of the nearly $55,000,000,000 of bank money? Even in the halcyon days of 1928 it was not gold. It is the credit of the banks. That credit is based on the judgment of bank officials in accepting security for loans. Such security may be the bonds of corporations or the earning capacity of business firms, but it is not gold. Consequently, I do not see that it makes very much difference what the treasury fixes as the gold content of government dollars. It is the exchange value of the other $45,000,000,000 that is important. And in spite of dire predictions, the domestic exchange value of the dollar was not much affected when the government repudiated its contract to redeem gold certificates in gold.

Were all exchange tokens government money, instead of nine-tenths of them being bank money, there would be back of them the credit of the government. That credit depends somewhat, perhaps, on the amount of gold in the treasury, but more upon the capacity of the government to get from the people in taxes enough to meet its budget. I am inclined to think that the capacity of the government offers greater security than the judgment of bankers. Certainly it was the government, not the banks, that restored confidence in March, 1933. And since making all money or exchange tokens government money would materially decrease the expenses of the government, its capacity to meet its budget would be increased. And although one cannot be dogmatic about such a thing, if all money were government money a dollar would probably exchange for as much as it does now when nine-tenths of the money is bank money.

To make all money government money, it would be necessary for the government to issue the difference between what is now government money and what is bank money. Roughly, that would be about $40,000,000,000. Naturally, this sum could not be issued at one time without seriously deranging commercial conditions. But the banks could be required to keep dollar for dollar against an increasing percentage of their deposits, and the government could make the issuance of additional currency keep pace with this percentage.

The issuing of this new currency would present something of a problem. But one obvious thing that could be done would be to retire the whole federal debt. This amounts to about $25,000,000,000, and the interest charges are around $1,000,000,000 a year. In a sense, the new money would still be a government debt, but not bearing interest. A hundred dollar bill would be a baby bond just as much as a present liberty bond. It would be worth practically as much in exchange. And since it is only the credit of the government that is back of either, when the government is saving nearly $1,000,000,000 a year in interest its credit ought to be better.

When the government borrowed enormous sums during the war, it was not borrowing its own money in the hands of the people. For the most part, it was borrowing bank credit. Why leave this power of creating money in the hands of private individuals or corporations, and then pay those individuals for the use of money thus created? The more sensible thing would seem to be for only the government to have this power of creating money, and to borrow by issuing non-interest-bearing currency, rather than to borrow privately created money and pay interest.

Of the remaining $15,000,000,000, some could be used to meet the expenses of veterans' service, amounting to about $1,000,000,000 a year; some could be used for the public works and other expenditures contemplated by present appropriations; some might be used to pay depositors in closed banks. There is a danger of course that politicians might run away with such a plan. But nearly $1,000,000,000 a year in interest charges is a high price to pay for holding politicians in check. And as long as the issuing of new currency is restricted to the present amount of bank deposits, I do not see that there would be any real inflation. There would be no more money than we have now, but all of it would be government money.

And certainly there are dangers under the present system. The politicians threaten to run away with us during every Congress. Moreover, we had inflation through bank credit in 1929. If this power of creating money is left with the banks, then the harm of inflation by Congress increases in geometrical proportion. Little as I approve of governmental extravagance, I approve still less of adding billions to our money by bankers lending to brokers for speculation on the exchanges. That is what happens when the creation of credit is left entirely in private hands. I do not believe that the consequences of the government taking into its own hands the creation of all

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

money would have as bad consequences as the depression we have just endured.

International exchange might be complicated by making all money government money, but I cannot see that it would be adversely affected to any greater extent than by impounding all the gold in the country. The dollar fell in terms of foreign gold. But if gold were necessary for foreign commerce, the government would have ample. Our own domestic trade has been carried on with the dollar worth practically what it was before, and it seems probable that the dollar would be worth more rather than less if all money were government money.

From the bankers' standpoint, one great source of profit would be eliminated—the lending of other people's money. If they had to keep dollar for dollar against deposits, then they could lend only what was actually subscribed by stockholders. But why should I be obliged to enter the banking business with its attendant risks as a very silent and impotent partner when I open a bank account? There has been much talk about the iniquity of brokers hypothecating the stocks of patrons, yet banks hypothecate the money of their depositors under the present system, and nothing is said.

Naturally, under the proposed system banks would have to charge for keeping the money of depositors. But this would merely be to return to the original idea of a bank. Only comparatively recently have banks had the power to create credit by keeping a small percentage of their depositors' money actually on hand. A fair charge for this safe-deposit service would have to be worked out. But probably it would not be greater than the government tax on checks—to be abolished through the savings effected under the new system—and the indirect charges now levied by banks. For when a bank requires that the account of a depositor shall not fall below $100, or $1,000, or whatever the amount may be, it is virtually charging that depositor with the current rate of interest on this sum. Incidentally, the new system would not do away with the convenience of checks. The only difference in regard to checks would be that every legitimate check would have back of it its full value in dollars.

Whether the resources of the banks, thus restricted to the money of stockholders, would be sufficient to meet the legitimate credit demands of business may be doubted. These resources amount to some $10,000,000,000. If more were needed, it would be better for the government itself to furnish credit directly, rather than as now leaving this in private hands backed by the government. It would be no worse for the government to lend money directly than through the R.F.C. or the H.O.L.C. or to buy surplus agricultural products. And the government has become a preferred stockholder in a number of private banks. All this is far more dangerous than having the government directly in the banking business.

Such a socialization of credit would break that monopoly which Pius XI pointed out as such an evil of the present economic system. For "it is patent," wrote the Pope in "Quadragesimo Anno," that "immense power and despotic economic domination is concentrated in the hands of a few, and those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will."

A contraction of credit would naturally occur in regard to all loans of banks that were paid off. The same thing would happen in regard to loans made directly by the government. Moreover, if a depositor withdrew money to pay taxes, and the government did not reissue this money in some way, there would be a further contraction. So contraction and expansion could be taken care of largely as at present.

By the simple expedient, therefore, of requiring banks to keep dollar for dollar against deposits, there would be secured a perfectly watertight 100-percent insurance of deposits; the total government debt would be paid, with a saving of nearly $1,000,000,000 a year in interest; the right to create money would be restricted to the government, with a breaking of the credit monopoly now in the hands of a few financiers.

In considering a new system, let us not forget that the present system has not worked for the depositors in closed banks; and that it did not work for anyone in March, 1933.

Bittersweet

Sassafras mittens and sassafras gloves
Weep in the dusk on the sassafras tree,
But what to my ear is a sassafras tear
When the bittersweet berry is blossoming near?
And what can I do if when autumn was new
I pledged my troth where the sassafras grew?
I pledged me my troth to the bittersweet too!
Over the barbed wire twisting and turning
The heart of the bittersweet berry is burning,
With bright orange wings folded back at the stem
And all of the twilight admiring them.
The sassafras mittens shall quake in the cold,
And the sassafras gloves shall be crumbled to mould,
But the bittersweet berry like blood on the sky
Will offer its coat to the snow by and by.

ELIZABETH JANE ASTLEY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ONE YOUTH MOVEMENT

By ALFRED J. BARRETT

LAST spring in his series of Catholic Hour addresses on "The Happiness of Faith," Father Daniel A. Lord's salutation, "Good afternoon, my friends, known and unknown," was more than a conventional greeting. These words were addressed in a special sense to an army of youth who know Father Lord as the general spiritual director of the Sodality of Our Lady. That the NBC announcer referred to him as "organizer" of the sodality was evidence of the ambiguous limitations of the English language, for though he was chiefly responsible for the resurgence of the sodality spirit in America during the past eight years, the sodality is actually 350 years old. It is celebrating on December 5 the 350th anniversary of its canonical erection and confirmation by Pope Gregory XIII.

The Sodality of Our Lady had been founded in the Roman College of the Society of Jesus by a young Belgian Jesuit, John Leunis, in 1563, and had thence spread to Jesuit colleges in other cities. On December 5, 1584, the papal bull, "Omnipotentis Dei," gave the sodality of the Roman College the privilege of placing the following inscription over the door of its meeting place: "Prima Primaria Congregatio Omnium Congregationum Toto Orbe Diffusarum Mater et Caput." So today, when sodalities wish to partake of the rich treasuries of indulgences granted by Gregory XIII and several of his successors, they must apply for a diploma of affiliation with the *Prima Primaria*—"The First Primary Sodality, the Mother and the Head of All the Sodalities Spread over the Whole Earth," as the proud Roman youths phrased it in their manifesto over the doorway. The apparently reduntant title *Prima Primaria* is explained by the fact that the Primary Sodality comprised three sections—the first reserved for students of philosophy and theology who had completed their twentieth year; the second composed of those from fourteen to twenty years old; the third including the younger pupils—and the First Primary Sodality was that in the Roman College.

Father Lord undertook to bring into American sodalities the true spirit of the *Prima Primaria*. To this end, Jesuit superiors in 1926 made him editor of the *Queen's Work*, the national sodality magazine, through which organ he could direct his activities. The response at first was disheartening: to 16,000 letters sent out there were exactly 32 answers! So Father Lord decided to travel. Going from city to city he talked the primitive sodality spirit to existing sodalities and to student and parish groups. And now, eight years after, an index to American youth's capacity to recognize a good thing when they see it is the circulation boom of the *Queen's Work* from 7,000 to 85,000—during the depression!—and a central office in St. Louis for servicing sodalities, with a staff of five Jesuits and thirty-three lay assistants. The Jesuits receive no salary; the assistants, each of whom is a devoted exemplar of the lay apostolate, receive NRA wages. The multitudinous free services to thousands of American sodalities are financed mainly by the income from more than fifty booklets, most of them the product of Father Lord's pen, the sale of which now totals several millions of copies. These, besides maintaining the movement financially, serve to foster the principles and aims inherent in the sodality's spirit.

What precisely *is* the sodality's spirit? Since it was founded in a Jesuit college, its ideals quite naturally reflect the twofold aim of the Society of Jesus: the perfection of one's own soul and the salvation of one's neighbor. But the sodality took its particular complexion from the fact that these aims were to be accomplished under the banner of Mary, that sodalists were to lead others and to go themselves to Jesus through Mary, *Ad Jesum per Mariam*. Let me quote one of the first rules of the *Prima Primaria*:

> Since the members make profession of a more perfect life, they are *invited* to devote themselves with more than ordinary zeal to works of Christian piety, such as frequent confession and Communion, daily recitation of the rosary or of the Office of the Blessed Virgin, meditation, visitation of prisons and hospitals, catechetical instruction of the ignorant, and other Christian works of this kind; they may engage in these occupations singly according to their circumstances or their devotion, or the whole sodality may unite in them as a body.

The emphasis on "invited" suggests an interesting contrast with the compulsory regimentation behind most modern youth movements, like Mussolini's Balilla or Avanguardisti, or Stalin's Young Pioneers, or the Nazi youth massed on the plains of Tempelhof Airdrome. The strength of the sodality is the strength of the gentle Christ Who won men because they wanted to follow Him. American youth refuses to be dragooned into anything, particularly into holiness. So the sodality movement in America in its early stages, notably at the first national convention, held in St. Louis in 1928, made as its own the slogan, "Because We Want To." In its maturer mani-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

festations, in the two national conventions of high school and college sodalists and the two Summer Schools of Catholic Action held last summer, the sodalists of America seized upon the dynamic Pauline slogan, "The Love of Christ Drives Us On."

There is no doubt whatever that the American loves his conventions. We flock to Atlantic City to talk refrigerators, to Buffalo that the Mystic Shriner from the north may salaam the Mystic Shriner from the south, to Chicago that the solemn rite of nominating a President may be turned into a three-ring circus. But was there ever a convention where boys and girls stood up and asked to be taught how to make mental prayer? Was there ever a convention where 2,000 young people from every part of the country spent three days in a metropolitan hotel without a single breach of discipline? Where 95 percent of the total registration was always present, where only one afternoon was taken out to see the nearby World's Fair, and where each morning the delegates knelt for Mass and Holy Communion in a ballroom, the same Red Lacquer Room whose mirrors had reflected them the night before as they danced, secure in the possession of a rounded Catholic life? All these things, and more, might have been seen at the national convention of the sodality of Our Lady in the Palmer House, Chicago.

Peter Maurin, the delightfully Franciscan lay apostle of Union Square, who with Dorothy Day founded the *Catholic Worker,* in the September number of that paper addressed an open letter to Father Lord, M. Ag. (Master Agitator), in which he pleaded for dynamic Catholic Action. Just that week, not far from the tenement-district home of the *Catholic Worker,* and still nearer to that hotbed of Communism, the Rand School of Social Science, Father Lord was holding his fourth annual Summer School of Catholic Action at the College of St. Francis Xavier. There were present 50 priests, 25 seminarians, 376 Sisters, 208 laity, with an additional 84 taking the night course. There they drank in the sublime motivation behind their sodality work, behind Catholic Action. In the program of the five-day course, in the discussions and questions at the open forum, in every activity of the six-hour day was reflected a preoccupation with dogma, particularly with the doctrine of the Mystical Body of Christ. They studied the liturgy, grace and the supernatural life, social and interracial justice, personality, leadership.

Father Lord believes that the sodality is the answer to Pope Pius XI's call for lay apostles. He believes that, in accordance with the tradition of 350 years, the sodality exists for the parish, that the school sodality is only a training course, a laboratory for learning leadership in the parish. Accordingly, he defines the sodality's Catholic Action as "the cooperation of the laity in the apostolate of the hierarchy," "24-hour-a-day religion," "a knowledge of the Person of Christ and an enthusiasm for His leadership." Everything Father Lord advocates today is implicit in the rule quoted from the constitutions of the *Prima Primaria.* Everything sodalists do today, from pushing the Legion of Decency to conducting symposiums, like the one run by the western New York sodalities last spring, when three men and three women from six colleges talked in Buffalo, Erie, Rochester and Detroit on "The Human Side of the Saints," has been done many times in the past.

By a pontifical rescript, dated March 7, 1825, affiliation to the *Prima Primaria* was thrown open to sodalities other than those directed by the Society of Jesus. This resulted in tremendous expansion. It was inevitable that the wider scope would result in a dilution of sodality tradition; but it was unfortunate that for generations in America the term sodality came to be associated commonly with groups of women.

It is not generally known that for more than 200 years sodalities were made up almost exclusively of men. There was, for instance, the famous Nobles' Sodality of the Gesu in Rome, whose special work was the extirpation of enmities. A French sodality was directly responsible for the formation of the great Paris Seminary of Foreign Missions. The sodality at Caen at the beginning of the eighteenth century engaged in the following social works: loans on security, training apprentices, setting the poor to work, running dispensaries, visiting prisons and hospitals. In Germany more than 30,000 men joined the sodality, at the instance of Saint Peter Canisius, forming a bulwark against Luther. Even in China, eighty-seven years after the doors were opened to the Gospel, there were over 400 sodalities.

Sodalities formed of Jesuit alumni and older men generally took on more and more the character of the medieval guilds. Such were the Merchants' Sodality of Cracow, and the sodalities for workingmen at Rennes, Rouen, Barcelona. In Cologne the Protestants refused to admit Catholics to their bakers' union. A bakers' sodality formed a union of their own. Seville witnessed the founding of a sodality of lawyers whose aim was to take charge gratuitously of the cases of the poor. There were many soldiers' sodalities. One of them, at Avignon, founded a bank for the poor, and thus broke the grip of the Jewish usurers. When Louvain was threatened by an invasion of *Les Gueux,* the students at the university formed what they called the Sodality for the Armed Defense of the Blessed Sacrament. Most of the citizens had fled; the students armed and paraded on the ramparts with the Blessed Sacrament.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In America the sodalities came with the Blackrobes. More than 200 years ago there were flourishing sodalities among the Hurons, whose activities are reported in the Jesuit Relations. The sodality still operating at Georgetown University was founded in 1810, and Fordham's famed and exclusive Parthenian Sodality was started in 1837 by the Fathers who, four years later, opened their college at the old Rose Hill Manor on the present Fordham campus.

The catalogue of distinguished men who boasted of being sodalists is an imposing one. Tasso, the poet of the "Gerusalemme Liberata"; Lopez de Vega, Calderon, Corneille, dramatists; Van Dyck and Rubens, painters; Descartes, Bourdaloue, Grammont—all were members of sodalities affiliated with the *Prima Primaria*. Lions of the battlefield, such as Tilly, Turenne, Prince Eugene of Savoy, Don John of Austria, the victor of Lepanto, added to their military decorations the insignia of children of Mary. Among the royal sodalists were all the kings of Spain, three German emperors, Ferdinand II, Ferdinand III and Leopold I, John IV of Portugal, Sigismund III and Ladislaus IV, kings of Poland. As is to be expected, there were many canonized saints among the sodalists, and on the rolls of the sodality can be found the names of half a dozen Popes, more than eighty cardinals and hundreds of bishops. Sobieski, the hero who saved Austria against the Turks in 1683, was an active member of the sodality, as was the lamented Chancellor Dollfuss, who died in the struggle to save Austria once again. The present Austrian Chancellor, Dr. Kurt von Schuschnigg, when Minister of Public Instruction last year, presided at a sodality convention, wearing the sodality medal on his breast, and spoke, in part, as follows:

> Your sodalities are the front line of defense for Catholic thought. I should like to see every school organize a sodality. There are, of course, other organizations which undertake the duty of moral and religious instruction; but if I had to choose among them, I would without hesitation hand the palm to the sodality. In the sodality lies our hope for the reconstruction of the social order.

The sodality has been honored also in its enemies. Voltaire made it the target of his ridicule in France. Along with Father Pro, a number of sodalists have been shot by the Mexican irreligious régime for assisting him and his fellow priests. The sodality exists only that the laity be trained to cooperate in the apostolate of the hierarchy. If the issues which our bishops have at heart, freedom of worship and education, clean entertainment, the downfall of contraception, social justice, should ever call for the blood of martyrs, the sodality in America will be ready.

FACING THE SOVIETS

By JOSEPH B. KONCIUS

WHEN Bishop Teofil Matulionis was released from imprisonment by the Soviets, he came directly to the United States. He is now resting and recuperating with the Marian Fathers at Thompson, Connecticut, for the rigors of his experiences as a Catholic bishop in Soviet Russia were extreme.

His Excellency the Bishop is a native of Lithuania, where he received his college education, and then went to a seminary in St. Petersburg. For ten years he was an assistant pastor and then pastor in Latvia. In 1910 the czaristic government exiled him from Latvia and imprisoned him because he had baptized a child of a mixed marriage. In this particular case the mother was Catholic and the father was a Russian Schismatic. After he served his sentence, he was appointed pastor of the Church of the Sacred Heart of Jesus in St. Petersburg. Here he earned the love and respect of his parishioners who were mostly Lithuanians, Poles and Latvians, and was especially liked by the working classes whose cause he always championed. In 1921, while traveling in the Soviet, I visited Father Matulionis and several of his parishioners, and gathered the impression that, being a great worker for the laboring classes, he would never be molested by the Soviet government.

However, this friendliness toward the working element of the people was of no avail. In 1923 Archbishop Cieplak, Father Matulionis and twelve other clergy were sentenced to three years imprisonment, being accused of unfriendliness to the Soviet régime. Father Matulionis remained in strict imprisonment in Moscow for two years, at the end of which time he was pardoned through the intercession of his parishioners and returned to the Sacred Heart Church of Leningrad. His "strict imprisonment" had meant confinement to one small room absolutely out of communication with anyone. He was given no opportunity to walk, to exercise or to leave his cell. No books, papers, reading matter of any nature, were allowed. Many prisoners have gone mad as a result of such unrelieved solitude. Among the clergy who actually did go insane were Fathers Troiga, Chodoniewicz, Eismontas, Martuszewski and Saloviov.

On December 9, 1928, Pope Pius XI issued a decree, to have this pious and virtuous priest, Father Matulionis, consecrated and elevated to the bishopric. His consecration took place in the greatest secrecy in Leningrad on February 9, 1929. On November 4, the same year, he was again arrested by the Soviet government, and the charge was again: "Suspicious and dangerous inhabitant and hostile to Soviet Russia." He was this time sentenced to ten years' exile in the Solovki Islands in the White Sea, north of Russia. This sentence was accompanied by confiscation of all property and deprivation of all his rights as a citizen or even an inhabitant. He was declared outside the law, had no right of appeal and was non-existing so far as the law or the government was concerned. While the eleven months' deliberations of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

his trial continued, he was kept in strict imprisonment at Leningrad.

During his stay in the Solovki Islands, Bishop Matulionis was forced to do strenuous labor in the forests. He and his fellow prisoners cut trees, trimmed and sawed them, loaded them on sleighs and dragged them to their destination, all by hand, with no machinery and no help whatever; and in desperately cold weather. Every prisoner was allotted a certain amount of work, failure to do which deprived him of a proportionate amount of food. Their fare was frugal at best. It consisted mainly of bread, of which they received one thousand grams daily. In the morning they received a portion of hot water and a little hash, or mash, made from crushed grain. At noon they received a little soup that contained an extremely small amount of canned fish, some mash and two grams of fats. In the evening, they again got mash and hot water. Eggs, milk or meats were never included in Russian prison-fare.

Besides the Bishop, there were thirty-two Catholic priests, all from Russia, imprisoned there. The prison regulations permitted no one, neither clergy nor laity, to practise their religion. The clergy were forbidden to celebrate Mass, say their Office or do anything of a religious nature. Regardless of these restrictions, the Bishop and the priests secretly said Mass daily, in a storage room or closet. Their altars were wooden packing-boxes. Their vestments were prisoners' uniforms. They made their altar-bread from prison-fare. Their cross was two narrow strips of packing-board nailed to the wall. Their candles were two exposed, uncovered, gas jets. Their chalice was fashioned from an old tin can by one of the priests who was mechanically inclined. The paten was also made from tin. The corporal and purificators for the chalice were made from handkerchiefs and discarded pieces of cloth. One of the priests had smuggled some raisins in, from Russia. From these raisins they made their altar-wine. Their missal was the text of the Mass copied on slips of paper with a pencil. All this, of course, was not in accordance wth canon law or rubrics, but necessity knows no law; and, where there is a will, there is a way. From midnight until six o'clock each morning the Bishop and these zealous priests said Mass, each in his own rite—Latin, Armenian or Eastern. At seven they were called to their duties in the forest.

They also found ways to perform many other religious duties. They held May devotions, said their rosary, which was made from pieces of bread threaded on a string, administered the sacraments to their faithful fellow prisoners, heard confessions and gave Holy Communion. Naturally, all this was done with the utmost secrecy. The Bishop also instructed and received into the Catholic Church one of the political prisoners.

When one young man, who was formerly one of the Bishop's parishioners, asked him to hear his confession, the Bishop acquiesced willingly and with great joy. But this man turned out to be a Soviet spy. In this way the Soviet authorities in charge of the prisoners at the Solovki Islands discovered the religious activities of the clergy. This was deemed sufficient reason to have the Bishop and seven other priests removed from the Solovki Islands, July 5, 1932; their improvised altar equipment they buried in the ground.

It was not until June, 1933, that Bishop Matulionis was again tried before the authorities in Leningrad. All this intervening time he was kept in strict imprisonment. A new sentence was pronounced, based on a charge of administering the sacraments to the prisoners and practising religion contrary to the regulations. For this infraction he received an additional year, making a total of eleven years instead of ten, and on June 26, 1933, was sent to serve out his term in the forests near Leningrad. However he did not remain here very long.

The Lithuanian government, through its diplomatic representative, Honorable Baltrusaitis, intervened, and made arrangements to have the Bishop released. On August 10, 1933, he was brought to Moscow and imprisoned there in a less severe status until October 18, 1933. On this date he was turned over, with nine other Lithuanian priests, to the custody of the Lithuanian Legation, the understanding being, that they would all be deported to Lithuania at once.

The Soviet authorities are learning that, in spite of their strict régime, it is not easy to suppress the deep religious persuasions of the clergy and the faithful, nor to curb their loyalty and devotion to the Church. During the Bishop's trial in 1932 one of the Soviet officials said: "You Catholics are very hard to control and you cause us the most trouble. We have no such troubles with other denominations as we have with you. . . ."

The Catholic Church, as such, does not want to interfere with the form of government or its administration in any nation, if such government guarantees religious freedom. It was only from a religious viewpoint that His Excellency the Bishop and the other clergy here mentioned ran afoul of the government of the Soviets. It is tragic that a devout, deeply religious, and conscientious man such as Bishop Matulionis, who had no desire nor intention to actively intervene in any way in political or state affairs, should be caused to suffer, merely on a suspicion or a false accusation.

Midafternoon

I have no hint of any truth
  Permitted me alone,
Nor will I try my wit upon
  The edge of any stone;

This wild rose pleads no urgency,
  And patient stands the corn—
Creatures inhabiting the earth
  Take it they were born;

I am content with living things
  Shaped to no subtle end:
Questions pull such fences down
  As answers cannot mend.

JOHN BOON.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—The general assemblies of the Third Order of St. Francis at St. Louis, Missouri, have inaugurated a Crusade of Prayer on behalf of the stricken Church of Mexico, extending from December 7, the eve of the feast of the Immaculate Conception, to December 12, the feast of Our Lady of Guadalupe. * * * The Catholic Library of Johannesburg, South Africa, which contains a wide variety of Catholic and non-Catholic books and periodicals, is seeking to extend its list of subscribers to 400, who by paying one shilling and sixpence monthly will make the library self-supporting. * * * Thanksgiving Day, 232 midshipmen of the United States Naval Academy at Annapolis were expected to receive the Blessed Eucharist at their Annual Communion Mass at which Archbishop Curley of Baltimore was to officiate. * * * According to word received at the Provincial House of the Holy Ghost Fathers in New York, the Catholic population of Africa is 4,973,262 in its 132 mission divisions, an increase of 700,071 since 1932. There are also 1,862,592 catechumens. * * * Professor Roy J. Deferrari, dean of the Graduate School of Arts and Sciences of the Catholic University of America, has completed his translation of the letters of Saint Basil (329-379). The fourth and last volume of this translation in the Loeb Classical Library series has just been published by the Harvard University Press. * * * King Carol of Rumania was present at the Pontifical Mass dedicating the renovated cathedral at Lugos. The Mass was celebrated by the four Uniat Ordinaries of Rumania and was followed by a Eucharistic procession witnessed by 40,000 people. * * * A scientific study of the Holy Tunic of Argenteuil, including the use of infra-red, ultra-red and ultra-violet rays, is thus far reported to be favorable to the historic tradition that since Charlemagne's time the Basilica of Argenteuil has possessed the seamless tunic woven by the Blessed Virgin and stained by the Precious Blood.

The Nation.—Senator Robinson, leader of the unprecedented Democratic majority in the coming session, and Senator Harrison, chairman of the Finance Committee, emerged from a conference with the President at Warm Springs, Georgia, and expressed the hope—generally interpreted as an indication of the administration and more conservative Democratic plans—that the next Congress will levy no new taxes. They both believed, however, that it will be necessary to continue present "nuisance" taxes, most of which expire on January 1. Senator Robinson said the administration would attempt to balance the routine federal budget in the coming fiscal year and hold the extraordinary relief expenditures to a "reasonably conservative" figure. * * * Cash dividend payments for 1934 by the companies of the Standard Oil group were reliably estimated at $168,000,000, as compared with $129,000,000 in 1933—an increase of approximately 30 percent. * * * The chairman of the A.A.U. record committee announced that over 150 new American track and field records were made during the past year. Glenn Cunningham's 4:06.7 for the mile, Bill Bonthron's 3:48.8 for 1,500 meters and Walter Marty's 6 feet 9⅛ inches for the high jump were outstanding. * * * The Edison Electric Institute, representing 80 percent of private electric power companies of the nation, declared war on the President's plan for public plants as "yardsticks" for electric power and light rates. Opinions of Newton D. Baker and James M. Beck declaring the Tennessee Valley Authority legislation "palpably unconstitutional" were to be made the basis of appeals to public opinion and legal action. * * * In Chicago, a jury in federal court after deliberating two hours and casting three ballots, acquitted Samuel Insull and sixteen co-defendants of the government's charge of using the United States mails in a $100,000,000 fraud. Losses estimated at $1,000,000,000 to investors here and abroad were suffered as a result of the collapse of the Insull utilities financial structures. Mr. Insull still faces charges of embezzlement. * * * The American Federation of Labor refused a proposal of the United States Steel Corporation that recognition of the federation would be granted, but no contract with it would be made. The proposal was rejected on the ground that it would permit bargaining with minority groups or company unions.

The Wide World.—On November 22, the Jugoslavian government, with support from the Little Entente, invoked Paragraph 2 of Article XI of the Covenant against Hungary. This paragraph requires that the League Council concern itself with a direct threat to peace. "The question involved is that of the drilling and training on the territory of a foreign state of professional criminals intending to commit a series of outrages and assassinations for a specific political purpose," declared the memorandum, phrased more sharply than any document since Austria's ultimatum to Serbia (1914). Hungary replied that the Jugoslav letter was itself "an act of international terrorism," and demanded that the subject be debated before the Council, now met in special session to deal with Saar Basin problems, is disbanded. * * * Rioting of a serious character took place in several European centers. At Prague, German and Czech students at the university engaged in a pitched battle, caused by German unwillingness to accept further curtailments of their academic traditions. As the disturbance progressed, anti-Semitic emotions also flared up, and a vast parade of Czechs hurled defiance at the Jews. A brush between police and the Socialist-Communist organization at Saarbruecken led to charges by Nazi sympathizers that a plot was under way to stage a riot in the district and thus necessitate the entry of French troops prior to January 13. * * * In a lengthy address, Dr. Joseph Goebbels characterized the fighting pastors of the Lutheran churches "a pack of old women" and upbraided them for delinquency

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in appreciating the manifold blessings which Chancellor Hitler had conferred upon the German people. He also declared that the government was washing its hands of the religious question, partly in order to devote its whole strength to wrestling with economic problems. At Bonn University, the dismissal of Professor Karl Barth was announced for refusing to take an unconditional oath of loyalty to Hitler. * * * Discussion as to the precise nature of the "alliance" supposed to have been arranged between France and Russia by the late M. Barthou continued to rage in Paris. The Quai d'Orsay stuck to its denial that any such arrangement existed. Later guesses surmised that the "packs" or "entente" was still under discussion.

* * * *

The Naval Parleys.—On November 23, British and American delegates at the London naval parleys agreed that all hope for a settlement of controversial issues would have to be abandoned. The Japanese for their part greatly enlarged the scope of the discussion by bringing to the fore all that has happened politically since 1922. When the parleys began, Japan placed the emphasis on absolute parity, suggesting in particular altering the ratio between capital ships, airplanes and smaller craft in such a way as to bring the three great fleets into harmony with its definition of equal armament. Great Britain attempted to find a compromise formula, with the sole result that the Japanese made an open bid for an agreement whereby they would demand parity only with the United States. When the British declined to enter into discussion of such an arrangement, the parleys suddenly became political. Grievances against the United States were aired with the greatest frankness. Ambassador Saito's address (which is reported elsewhere) emphasized Japanese feeling that refusal to accord parity was only a military version of the discrimination embodied in the exclusion act whereby Japanese are kept out of the United States. The same point was made in Tokyo, with less skill and more bitterness. There followed the usual tentative moves toward Anglo-American unity.

Business Improvements.—Various indications of sustained improvement in business are cited by the Chamber of Commerce of the United States as reasons for increasing confidence that a definite recovery from the depression has started. One of these is that the volume of payments by check in the commercial and industrial centers of the country is running 6 percent better than last year and 20 percent better than 1932. Others are that retail sales are keeping a steady course, wholesale prices have been stable, carloadings have shown less than seasonal decline, the demand for electric power has been rising over the seasonal rate to an extent not equaled since 1930, and the steel and textile industries continue to gain. "Reasonable access to the money market for capital funds," continues the bulletin of the Chamber to its members, "is one obvious form of encouragement that would undoubtedly have as good effect here as in England. While our new capital issues in October totaled $121,000,000, with 80 percent for account of government agencies, new capital subscriptions in London were the equivalent of $129,000,000, with 76 percent for private enterprise." The American Federation of Labor adds its note of optimism to that of the Chamber with the statement that "the business world is in a better position to go ahead than at this time last year." And the Federal Reserve Board reported that its index of business activity rose from 71 percent in September to 73 percent in October and that factory employment and payrolls as a whole increased considerably between the middle of September and the middle of October. Output of steel mills was increasing steadily from 23 percent of capacity in September to 25 percent for October and 28 percent for the week ending November 24. Government revenues for the first four and a half months of this fiscal year were $300,000,000 better than those in the corresponding period last year.

Diplomatic Address.—On November 24, while the naval talks in London were astounding Americans by their frankly admitted futility, the Japanese Ambassador to the United States, Hiroshi Saito, gave a brilliant apologia for his nation's appearance of intransigeance. The part of his address concerning navies was currently most pertinent. Attacking the British and American demands for superiority based on their possession of longer coast lines and trade routes, he asserted the two rôles of a navy: "One is to police the seas, having in view no particular enemy, and the other to engage in battle, having an actual enemy. . . . When a decisive battle is to be fought, the whole strength would be concentrated on the spot where the fateful encounter would take place. Then the country which has a lesser ratio would always be placed at a disadvantage." Ambassador Saito said his country wants navies cut to one-half the present size of the Japanese fleet so that they can no longer be used as instruments of national policy. He found it inequitable that the present system "presuppose that the American navy would fight in the western Pacific but never that the Japanese navy would fight in the eastern Pacific." He claimed "the ratio system is an impediment to reduction," because the real spread between navies that a ratio permits changes with gross tonnage. The Japanese resent that "the argument too often falls upon Japanese ears in this manner: 'If we have a ratio of 10, we will always behave, but if you have more than 6 or 7 it is highly probble that you will go astray.'" Finally, "So long as the navy retains its character as a fighting unit Japan is not in a position to concede her claim for equality."

The Hutchins Report.—The Commission of Inquiry into National Policy in International Economic Relations, of which Dr. Robert M. Hutchins, president of the University of Chicago, is chairman, made a series of recommendations "directly to the American people," November 25. Among the political proposals were the maintenance of our participation in the Disarmament Conference, adherence to the World Court and such cooperation with the League of Nations as would not involve the United States in European conflicts. The commission advocated immediate withdrawal from the Philippines and the plac-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ing of oriental immigration on a non-discriminatory basis. The Johnson Act, which forbids loans to countries in default, should be repealed and the war debts should be settled immediately by a commission empowered to accept in part payment "defaulted obligations of political units of the United States." The government should make clear that American investors undertake foreign investments at their own risk. Economic measures suggested include the removal of tariffs in all cases where no serious unemployment would result, to increase foreign trade, and the payment of a dismissal wage by the government wherever people are thrown out of work by lower tariffs. Pending revision of the tariff, reciprocal trade agreements should be negotiated to enlarge rather than to divert world trade. The commission favored the continuation of the present policies of the Department of Agriculture "long enough to determine their practical value." There should be no restrictions on American branch factories or private loans abroad, although citizens should be protected against fraud and complete information on international short-term lending should be made available. The report concluded by calling for departmental coordination of international economic policy. These recommendations are the result of a year's study.

Mayors in Conclave.—At the United States Conference of Mayors in Chicago ninety-four mayors took the opportunity to propose reforms which they believe will put municipal government on a sound basis and hasten recovery. A letter from President Roosevelt was first read, greeting the conference and contradicting his earlier speech to the Committee for Social Security, by predicting congressional action on old-age pensions as well as on unemployment insurance and housing. Mayor LaGuardia of New York spoke firmly against the attempted dictation by financiers over municipal finance. He wants "some agency" to lend cities money at one-eighth of 1 percent, and he objects to state laws forcing a city "to keep a state in the style to which she is accustomed." He looked forward to the necessity of permanent public employment of a considerable proportion of the population. Mayor Walmsley of New Orleans pointed out that the federal policy attempting recovery by inflationary measures is contradicted by the general municipal policy of restriction. He protested that cities should obtain the right from states to radically reorganize according to their own desires. Mr. A. A. Berle, City Chamberlain of New York, proposed "the socialization of a certain amount of credit" by the creation of municipal credit banks. "The federal government can literally create its own credit by selling securities to banks which manufacture bank credit for the purpose," while cities have no such opportunity. "The banks can simply decline to deal. We have to find real money; either we have to tax or we have to sell bonds to private investors through banks."

Manichean Literature.—Scholarly eyes are riveted on Berlin as publication of the "Manichean documents" proceeds. During 1930 a wooden chest containing old papyrus books was found in a little mosquito-ridden Egyptian town, and soon thereafter the "find" was identified by Professor Karl Schmidt, famous Berlin theologian, as a collection of veritably priceless Manichean manuscripts. These are almost the rarest of all writings because books by Mani or his disciples were zealously burned in all centuries after Diocletian's edict against them. No trace has been found of such a book in the Occident after the sixth century; and the antipathy of Byzantium was so marked that when, during the tenth century, an Arabian scholar embarked on a quest for Manichean literature it took him fourteen years to unearth one manuscript. The discovery of 1930 was therefore unique. Part of the material was purchased by the Berlin Museum; the rest was acquired by the English bibliophile, Mr. Chester Beatty. So bad was the condition of the papyri that salvaging them taxed the resources of the foremost conservators; and so difficult are the editorial problems involved that at least ten years must pass before publication is completed. One book appeared in 1933; another has just been published. Great interest attaches to the collection of letters, reputed to be by Mani himself, to which Saint Augustine refers. Mr. Beatty's property includes the so-called Manichean "psalms," viewed by students of religious poetry as absorbingly interesting. Mani claimed to be continuing, on the basis of a revelation accorded him, the work of Jesus, Zoroaster and Buddha. He laid great emphasis on the fact that his doctrines had been written down by himself. A good commentary was written by Dr. Erik Peterson for *Hochland* (February, 1934).

Drunkards and Automobiles.—In the first ten months of this year, 28,400 persons were killed and 740,000 injured in 600,000 automobile accidents in this country, according to a report by the Travelers Insurance Company based on available state statistics. This is a 16-percent increase in fatalities over last year and, if sustained for the balance of the year, will establish an all-time high for deaths from automobile accidents, an approximate total of 36,000. In 1931, the previous record year, 33,000 persons were killed. Pedestrians constituted 48 percent of those killed in street and highway accidents, as compared to 45 percent last year. Of the total number of drivers involved in automobile accidents, there was an increase of almost 24 percent in the number of those who were intoxicated. Of pedestrians in automobile accidents, the statistics showed an increase of more than 55 percent in the number of those who were intoxicated. Motor Vehicle Commissioner Harold G. Hoffman of New Jersey reported that speeding had caused a 45-percent increase in the number of accidents in his state in the first nine months of this year. "Some of our most tragic accidents," he said, "occur on the newest, straightest and widest highways in spite of traffic signals and road patrol, in fine weather and during daylight hours."

Religious Poets.—"The Oxford Book of Seventeenth Century Verse," edited by H. J. C. Grierson and G. Bullough (to be reviewed soon), is another testimonial to the ability of that century to write religious verse of extraordinary goodness. It will be remembered that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Dr. Samuel Johnson, who lived in a time of reaction to the age of Donne and Crashaw, thought that a fine "poem of piety" was impossible; and doubtless it really was within the limits set by his own definition of the poetical. But what marvels were created in the days of Stuart-Puritan antithesis! The works of the major poets—Donne, Crashaw, Herbert, Vaughan, Milton, Quarles, Cowley—are well known. Other splendid things were shrouded in oblivion as a consequence of the revolt of neo-classical taste against "all things seventeenth," and were (e. g., the verse of Traherne) laboriously unearthed only a few years ago. Surprise is occasioned particularly, however, by the religious lyrics of anonymous or completely forgotten writers, some of whose names the present anthology revives. There was, for instance, Thomas Ken, who wrote for the "Manual for Winchester Scholars" hymns the like of which have hardly been written since. There is the Christmas song of Clement Paman, which has long slumbered in a British Museum manuscript, or the "Religious Use of Taking Tobacco" which a Dublin scholar wrote about 1610 and which would surely have delighted Saint Francis de Sales, or the beautiful "Verses of Mans Mortalitie" partly claimed by Quarles. In those days seemingly everyone associated piety and song; and if the piety was as sound as the melody, England must have been a very remarkable place.

* * * *

Government Lending.—By November 25, the federal government under the New Deal had loans outstanding totaling approximately $7,000,000,000. The five great credit agencies were owed the following sums: Farm Credit Administration, $2,715,901,691; Home Owners Loan Corporation, $2,000,000,000; Reconstruction Finance Corporation, $1,280,168,206; Public Works Administration, $750,000,000; Commodity Credit Corporation, $200,000,000. The security ranges from corn on the cob to railroad and bank bonds, the interest from 4 to 6 percent, and the repayment dates from six months to thirty years in the future. These totals do not include certain relief expenditures and money spent on federal projects designed to create employment, part of which is classed as "irrecoverable loans." The R.F.C. has been repaid more than $2,250,000,000, or almost half its non-governmental and non-relief loans. It has profited by $60,000,000 through this business since it borrows money from the Treasury at 3 percent and charges from 4 to 6 percent. It still has on hand over $1,000,000,000 for legitimate private borrowers. Officials of the R.F.C. have recently discouraged too speedy repayment because of its deflationary effect. The H.O.L.C. has 650,000 debtors owing an average of $3,009. More than $160,000,000 of the Commodity Corporation's loans have been made against cotton. Except in the drought areas, the F.C.A. is collecting interest and repayments.

United States Business Abroad.—While theorists continued in ardent discussion, the cash business of United States exports and imports was up in the first ten months of this year. Exports this year so far, according to a report made by the Department of Commerce, were valued at $1,767,697,000, which was 36 percent more than they were for the corresponding period last year. Imports during the first ten months of this year were valued at $1,371,871,000, an increase of 16 percent over the same ten months of 1933. Exports for the month of October this year, valued at $206,352,000, were the largest in dollar value for any month since April, 1931. This was the third successive month in which the dollar value of exports surpassed that of the corresponding month for any of the last three years. The increase of October exports this year over those of September was 8 percent. The exception to this improvement was a decline of 2 percent in imports between October and September of this year. This fluctuation, however, should be viewed in relation to the longer term total of the ten-months period cited above. What used to be called the "favorable balance of trade," meaning excess of exports over imports, was $77,000,000 in October compared with $60,000,000 in September of this year and $42,000,000 in October, 1933. No particular gratification was occasioned among experts familiar with world trade by this balance because it aggravates the debtor position of foreign nations. The situation is bafflingly complicated, however, because business men take pains to assure and liquidate their credits on commercial transactions and thus business is improved and workers gainfully employed here. These gains, however, are offset by increased difficulties of servicing or liquidating our private investments and government loans made abroad.

Unemployment Insurance Proposal.—The general lines of an unemployment insurance bill, to be introduced in the New York State Legislature, were agreed upon, November 26. Weekly unemployment benefits from $10 to probably not more than $15, continuing for not more than twenty weeks in a single year, will be made from a state-pooled fund built up by employers' contributions which will start October 1, 1935, if the bill is passed during the next few months. All workers earning $2,500 a year or less are to be eligible for these benefits, which are to begin after three weeks of unemployment. According to the bill all firms employing four or more persons would be required to contribute to the state unemployment fund at the rate of 3 percent of their payrolls. To be eligible for benefits a worker must have been employed for at least eight weeks during the preceding year. No one who is receiving workmen's compensation, who has refused a job for which he is fitted, or who is unemployed because of a labor dispute, will be eligible to receive these payments. Those unemployed because of misconduct must wait for ten weeks before their benefit payments begin. Farm laborers are not to be eligible. George Meany, president of the New York State Federation of Labor, Mrs. Justin Wise Tulin, Assistant Corporation Counsel, and James A. Corcoran, assistant secretary of the State Department of Labor, comprise the committee who will draft the bill with the assistance of Professor J. P. Chamberlain of Columbia University and Professor Herman A. Gray of the New York University Law School.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WHICH WAY MUSIC?

By GRENVILLE VERNON

WHAT is to be the future of grand opera in New York? What likewise is to be the future of the city's symphonic music? These two questions formerly completely separate may well become fused into one by the possibility, and some believe the probability, that the Metropolitan Opera Company and the New York Philharmonic Orchestra after the present season will become amalgamated. And the problem of what will happen should this amalgamation occur will affect not only New York but the country at large.

If the amalgamation comes, it will of course be another fruit of the depression, a fruit which music lovers cannot help believing will be anything but pleasant either to view or taste. What are the things which we must visualize if this fusion takes place? In the first place the two orchestras will undoubtedly be combined, which means that at least half the musicians will be thrown out of employment. Where will these musicians turn? There are no other orchestras, except dance organizations and those of the music houses, and it is probable that many of the unfortunate musicians will soon find themselves in dire financial straits. This is of course a problem for the sociologists, but it is one which must be faced by those who are supporting the amalgamation, and it is not a prospect which will cause any particular access of goodwill to the prospective combination. But more vital to the art of music will be the artistic effects of such a merger. What will they be?

There will of course be a decrease in the number either of operatic or symphonic offerings, and probably a decrease in both. Now the mere numbers of operas given or of symphonic works performed are not of themselves perhaps overimportant; twenty well-rehearsed concerts are worth far more than double that number of perfunctory ones, and the same is true of operas. But the great probability will be that though the performances will be fewer they will also be less perfect. At present the whole energy of each organization is centered on its own field, but when this energy is dispersed there will be a great falling off in intensity of effort, due to divided counsels, to internal bickerings, and to the physical inability of the musicians themselves to cover properly both operatic and purely orchestra performances. If there is a single artistic director, he will be interested more in one than in the other field, with the result that he will sacrifice the art form in which he is less interested; if there are two directors, oppositions and jealousies between them are bound to develop with the result that both operas and concerts will suffer.

Then again any such merger is bound to leave an unfortunate impression with the public. It will be a confession of weakness, and it will certainly lessen the number of subscribers, particularly those for the operatic performances. If ever in America's musical history confidence was needed, it is needed now. The public has just been informed that Signor Gatti-Casazza is to leave the Metropolitan at the close of the present season. Signor Gatti knows the operatic world as few impresarios have known it, and his leaving after more than a quarter of a century of dictatorship at the Broadway house of song must have shaken the confidence of many in the future of the house. What is needed is the appointment of a man who will inspire confidence and who will be worthy of that confidence, a man who will devote his whole energies to the revivifying of a type of art which is beginning to show signs of exhaustion. Any merger with the Philharmonic will only weaken further the position of opera and will certainly not strengthen that of symphonic music.

It is appalling when we think that the last operas strong enough to enter the regular repertory were presented in 1913, twenty-one years ago. These operas were Richard Strauss's "Rosenkavalier" and Montemezzi's L'Amore dei tre Rei." No new work has been presented since for which the public will year in and year out pay money at the box-office. New composers must be found, or new ways of presenting the operas of old composers must be evolved, if opera is not to sink into the museum stage. 2 Once that stage is reached, opera is dead in truth. Any art to live must have roots in the soil, must be vivified by the spirit of the age. The Metropolitan has bravely tried to find new operas, and frankly it has failed—not through any fault of its own but because such operas apparently do not exist. It remains for an impresario to find means of so renewing the giving of old operas that they will appeal to the public of the day, and once this is accomplished it may be that young composers will arise.

That revivification is possible in the lyric drama has been shown in the way Rimsky-Korsakoff's "Le Coq d'Or" was presented a number of years ago at the Metropolitan in the form of an opera-pantomime. As an opera pure and simple "Le Coq d'Or" would have been a bore, but given in its new form it became a delightful novelty. This doesn't mean that other operas should undergo this particular treatment, but it does show that imagination is capable of giving life to old works. What the Metropolitan needs today is not amalgamation with the Philharmonic, but imagination in its performances. And the same is certainly true of the Philharmonic. Under Toscanini that imagination is present. Perhaps other conductors will arise who will prove able successors to the great Italian when he passes finally from the scene.

Confession

I love you for the word you never speak,
The unsent rose you know I'm waiting for,
The letter it were easier to write
Than to deliver at my half-closed door.

Inaudible to me the word is sweet
As is the shyness of the timid rose;
And I am heir unto the thousand thoughts
Your letter, never written, may disclose.

SISTER MIRIAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

A WORD ABOUT MARITAIN

Cambridge, Mass.

TO the Editor: In answer to the able letter of Miss Mary Byles and to my own comments on his references to Irving Babbitt in his article on Maritain, Mr. Daniel Sargent, in the July 13 COMMONWEAL, raises and answers five questions in a way which, it seems to me, only further misrepresents the life work of a scholar who deserves the most discriminating treatment from Catholics even if only because he has defended so many of their own positions.

Asked to name the French Babbitts he referred to, Mr. Sargent mentions Massis, Seillière, Lasserre, and the members of the Action Française such as Bainville, Maurras, and Daudet. Now Babbitt's thought was not only wholly independent of Lasserre's but the latter does not even touch Babbitt's central doctrine. As to Seillière, Babbitt took sharp issue with him in favor of a position much nearer Catholic thought: "The essential contrast for me," he wrote, "is not, as for M. Seillière, that between a rational and an irrational imperialism, but between imperialism and that quality of will in man which is, in every possible sense of the word, anti-imperialistic. M. Seillière, again, seems as much bent on running together Stoical and Christian ethics as I am on separating them and insisting on their final incompatibility. Stoicism . . . I regard, at least in its total trend, as false and impossible; whereas I hold that at the heart of genuine Christianity are certain truths which have already saved Christian civilization and, judiciously employed, may save it again." In justice to M. Sellière, it should be added that he came to recognize that his own doctrine may need the support of the Catholic doctrine of grace. As to the Action Française, its "integral nationalism" is quite the opposite of Babbitt's humanism, one aim of which is precisely to transcend all nationalisms and to get back to the common humanity of men and its link with the supernatural. As to Massis and Maritain, Babbitt often expressed his preference for the latter. To label the above men "French Babbitts" can only help to befuddle the very essentials of the several doctrines under discussion.

Asked to define what he called "Babbittism," Mr. Sargent answers: "It is a philosophy which tries to prove the existence of God by showing how necessary God is for the preservation of some human good." This is, alas, one thing which "Babbittism" is not. Babbitt never tried to prove the existence of God. One of his basic principles was to remain short of theological pronouncements, as his most sympathetic Catholic critics frequently and, naturally, regretfully noted.

Mr. Sargent further asserted that Babbitt's humanism was "a fragment of Cartesianism." Asked to name which, he now tells us that Babbitt teetered on the two fragments of Descartes's philosophy, "naturalism and idealism," and these Mr. Sargent compares to two ice-floes that melt, so that Babbitt must go down even though he rests most of his weight on idealism. For "although Babbitt complains of the deleterious effects of Cartesianism, he does not bother to find out wherein it is untrue." It is hard to see how a serious scholar can make such an airy assertion in view of the repeated analyses of Descartes to be found in Babbitt's "Rousseau and Romanticism" and in his "Democracy and Leadership." According to Babbitt, "modern philosophy is bankrupt, not merely from Kant, but from Descartes" ("Rousseau and Romanticism," XVI), because of his "arrogant rationalism that denies both what is above and what is below itself, both the realm of awe and the realm of wonder" ("Rousseau and Romanticism," 168), because, in short, he substituted "reason" "for what is truly transcendent in man" and thus "opened the way for monistic developments" ("Democracy and Leadership," 323). What is truly transcendent in man, Babbitt discussed under the term "higher will," but he came to assert clearly that the "higher will" was ultimately divine and to "range himself unhesitatingly" with genuine spiritualists (see "Humanism and America," 39). The dualism of Babbitt differs thus essentially from the disintegrated dualism of Descartes. In fact Babbitt, far from teetering on these two fragments of Cartesianism, worked centrally at their reintegration. In pointing out the need of recovering the sense of a higher will present in man, he went even beyond what might be called the purely rationalistic aspect of scholasticism which, so long as it does not forsake its own method by borrowing from Revelation, studies man merely as a rational animal and remains short of referring to him as a being in whom there may always be at work a supernatural principle: grace, the influence of which may be hard to distinguish in the acts of intellect and will. Babbitt may fail to convince us that he has truly demonstrated experientially the possible presence of a higher will in man equivalent to Christian grace, but Catholic philosophers might well perhaps take a cue from him. Much remains to be done apparently in the study of the combined supernatural and natural orders which meet in man. Babbitt should at least be credited with having perceived the problem and having dared to reassert it in his epochal debate with his naturalistic contemporaries.

Another vital issue is raised and also unfortunately handled by Mr. Sargent. "Is there a deep difference between Babbitt's humanism and that of Maritain?" he asks. Yes, he answers, "Maritain's theo-centric humanism values culture only as it leads toward the contemplation of God. Babbitt's humanism values God as God helps toward the maintenance of culture." Again, neither of these definitions would seem to be sufficiently analytical. Babbitt's method of approach is not through God, and it concerns itself with much else than the maintenance of culture. On the other hand, there is no Maritainism. Maritain is creative, as a review of one of his works in the last number of the Louvain *Revue Néo-Scholastique* pointed out, only in that he reexpresses with the most vigorous clarity the scholastic synthesis. Now scholasticism, though ultimately theo-centric, recognizes that culture, art, and, in general, the exercise of man's rational-animal capacities as such have their own proximate ends. Though their exercise must not be in opposition to the ultimate end of man, namely God, as Cardinal Mercier

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

expresses it, "our consciousness does not inform us that the knowledge and love of God are the motives of all our acts of volition" (II, 219). According to the scholastic doctrine of art, to quote from the same authority, "the artist as such is not a preacher." "The field of art is as wide as the beautiful. The beautiful is the manifestation of order in whatever province it be realized, moral or non-moral, profane or religious; order, no matter in what, is beautiful and its expression is ever worthy of the artist's talent" (I, 571).

There are therefore distinct fields of activities for man as such, profane and religious. Maritain himself, of course, recognizes this distinction. In his "Eléments de Philosophie," I, pages 186ff., he distinguishes between "particular goods" as the end of "the practical sciences" and the ultimate good on which depends the sense of human life, and he adds that the various "practical sciences" which deal with particular goods do not aim to regulate the action of man according to man's last end or man's absolute good. To say that you are going to smoke a cigar or to play a game of tennis for the greater glory of God might readily degenerate into blasphemous Tartuffianism. Babbitt was addressing himself to the naturalistic age. He had the right to recall it to the law of measure and to stress the law of measure. But he also understood that humanism may easily degenerate—into Montaigne's mild epicurianism, for example—if it did not receive the support of religion. When Maritain turns to the "Ethics of Beatitude" or of the Sovereign Good he opposes the point of view of "Thomistic philosophy"—"Man has a last end other than himself and that last end is God"—to the ethical systems such as hedonism, epicurianism, utilitarianism, which degrade man by making his last end some created good; and to the ethical systems which make man his own end such as Stoicism and Kantism. But Irving Babbitt fought all his life against all the systems which Maritain denounces and repudiated them because they did not recognize an element present in man which he came to recognize as truly supernatural. Surely he should be credited with this and with his recognition that Catholicism went beyond him in the recognition of the ultimate end of man. "Humanism," Babbitt wrote, "even humanism of the distinctly individualistic type I have been outlining, may, as I have already suggested, work in harmony with traditional religion." He recognized the separate domains of both, the domain of humanism which, in the light of the above, we may call the domain of the practical sciences of life, and the domain of the ultimate good which is primarily the domain of religion. He frequently reasserted that "it is an error to hold that humanism can take the place of religion." And he even concluded: "The Catholic Church has been well inspired in rounding out its religious doctrine with the teaching of Aristotle and other masters of the law of measure. It can scarcely fail to recognize that the position of the positive and critical humanist is sound *as far as it goes*. It follows that the Catholic and the non-Catholic should be able to cooperate on the humanistic level. A like cooperation should be possible between the humanist and the members of other Christian communions who have not as yet succumbed entirely to humanitarianism" ("Humanism and America," 44).

It is not too much to say that it is largely thanks to such words of Irving Babbitt that a new attitude toward the Catholic Church is developing in many American intellectual quarters. Babbitt's writings have led many to study neo-scholasticism in general, and the works of Maritain in particular. For instance, Dr. Lynn Harold Hough, dean of Drew University, a Methodist institution, in a recent book entitled "Vital Control," published by the Abingdon Press and dedicated to Irving Babbitt, after various glowing tributes to Babbitt salutes wistfully the works of Maritain. Again, many of the reviews published in the *American Review,* which acknowledges Babbitt's works as its basic inspiration, reveal at once a truly astonishing awareness of scholastic thought. Indeed, that review has opened its columns to scholastic writers. Recently, in the same number (Summer, 1934), appeared an article by Father d'Arcy on "Science and Theology" and a letter on summer reading by Dorothea Brande which recommended (mirabile dictu!), along with Babbitt's and More's works, the "Logics" of the Stonyhurst Series and the "History of Philosophy" of Father Turner.

There is no doubt that, as a sympathetic critic of "The Challenge of Humanism" expressed it in the *New Schoolman* (March, 1934), Catholics must remain aware of "the deficiencies and dangers lurking in the humanistic attitude." "The first of these," to quote the same critic, is "an exaggerated insistence on the positivistic method which, rather arbitrarily, restrains men from pressing on beyond the experiential, witness the fact that Babbitt neither denies nor affirms the existence of God. A second danger, really implied in the first, is that of barring doors against dogmatic authority."

But, on the other hand, is it not true that because Babbitt has remained short of what scholasticism should call legitimate logical deductions, and has not utilized Revelation, his findings against naturalism have a peculiar force of their own? As Seward Collins once said in substance, what really roused the ire of our humanitarian naturalists was to see a prominent critic attack them while claiming to remain wholly experiential, and dare to call them pseudo-positivists.

As Mr. Benjamin Masse, S. J., said in his thoughtful article on "The Passing of Babbitt" in the St. Louis University *Fleur de Lys* (March, 1934): "Now, if never before, is the collaboration of Catholic critics and scholars essential to the perpetuity of the humanist movement. . . . Babbitt's death is a challenge to Catholic criticism."

It would indeed be a pity if Catholic writers did not make the most of the legacy of Irving Babbitt, if they did not help to consolidate the positions he has won on the battle line against that naturalism which is disintegrating our civilization. But before they can do so, we must all be ready to do him full justice. My gifted Harvard colleague will therefore, I hope, forgive me if I must insist that he was ill-inspired in what is not merely what he himself called an "uncharitable" attack against Babbitt, but one which is fundamentally ill-informed.

Louis J. A. Mercier.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

The Saviour

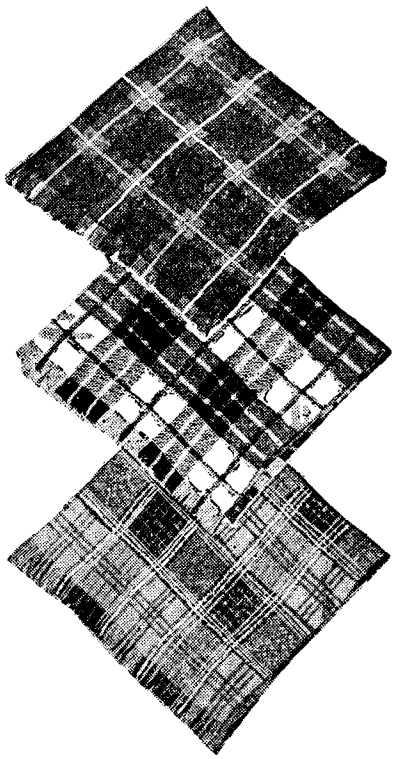
Jesus Christ. His Person, His Message, His Credentials, by Leonce de Grandmaison, S.J.; translated by Dom Basil Whelan, Ada Lane, and Douglas Carter. New York: Sheed and Ward. Three volumes. $10.00.

THESE three volumes do not supersede, they supplement, the works of Archbishop Goodier on the life of Our Lord. It is not too much to expect and to hope that in a very short time they will form part of the library of every priest who is engaged in the work of the sacred ministry. The works of Archbishop Goodier are pre-eminently works of edification from which all trace of contention and polemics is sedulously excluded. These volumes, on the contrary, while positive and constructive in character, are critical and argumentative. They are written for a critical and sceptical generation, and they follow into the remotest recesses the arguments of the unbelieving and rationalistic scholars who have thrown doubts on the historical accuracy of the Gospel narrative. As they stand, they represent the labors of a lifetime devoted to one purpose—the vindication of the traditional Catholic beliefs regarding the life and the credentials of Our Lord.

The author's method of approach to the subject is precisely what the rigid historical standards of the time imposed on him. On its purely technical side the work leaves nothing to be desired. There is a fair and open statement of the problem in all its details, a thoroughly scientific massing of the evidence, an impartial weighing of the testimony of the witnesses, no attempt to force conclusions, and a temperate presentation of the conclusions. Nothing has been slurred over, no difficulties have been evaded, and there is no attempt to win sympathy by impugning the motives or the character of the opposing side. The arrangement of the material tends to clearness and conciseness in its presentation. There are no repetitions, no insistence on immaterial matters, and the theme is allowed to develop naturally and logically. The author has been careful to include in his narrative just enough of the contemporary history to illustrate the subject, but not so much as to divert the mind of the reader to non-essentials. Some years ago the "Life of Our Lord" by Fouard proved its worth by the manner in which it was studied and used by priests. This series of volumes holds out the promise of being equally instructive and equally useful.

The first volume is devoted to a critical examination of the sources non-Christian as well as Christian, and to a description of "The Gospel Setting." In addition there are numerous notes dealing with disputed questions of fact, text or theory. Under the heading of non-Christian sources are included all the scattered references to Our Lord in the writings of the Jews and the pagans. Most of this material is fairly familiar to students of the New Testament and the early history of the Church, but the setting here is somewhat different, and the author has made good use of the evidence offered by these scanty

B. ALTMAN & CO.



imported Scotch wool mufflers 2.95

bright clan plaids
or district checks

men's furnishings
main floor

Fifth Ave. at 34th St. • East Orange • White Plains

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

An Apostolic Voice
From Western Montana
Calls!

Most Reverend Ralph L. Hayes, D.D., new and zealous Bishop of Helena, Montana, pleads with us to save the Ursuline Sisters Girls' School at historic St. Ignatius Mission in Western Montana. Bishop Hayes writes:

"The problem that now confronts me is the saving of the Ursuline Sisters' School among the Flathead Indians. The Sisters at St. Ignatius Mission have no funds of their own. They are entirely dependent upon charity. Far from receiving any tuition from the Indian girls, the Sisters must clothe, feed and shelter these girls as well as instruct them in their religion, teach them all the branches of the school curriculum and train them in the domestic arts. Some of these girls are orphans and the only home they have is the Ursuline School. Left to themselves, the Sisters face the heart-rending prospect of being compelled, by lack of means, to close their school, thus endangering the Faith of many of these little girls.

"This is my first appeal. I have every confidence that it will meet with a generous response from our Catholic people this Christmas time.

"Our Holy Father, in a recent private audience, gave His special blessing for all those who contribute and I add my own humble blessing and thanks."

WE SHOULD LIKE TO GIVE BISHOP HAYES AT LEAST $5,000

WON'T YOU PLEASE HELP US?

HOLY FATHER GIVES HIS SPECIAL BLESSING FOR ALL CONTRIBUTORS

Annual Membership, $2.00
Life Membership, $50.00

Send all contributions to

Monsignor WILLIAM J. FLYNN, Director General

Marquette League

For Catholic Indian Missions

105 East 22nd Street, New York, N. Y.

Hon. ALFRED J. TALLEY, President — Rt.Rev.Msgr. WILLIAM J. FLYNN, Director General

references to sustain his main purpose. The importance of an impartial account of the historical surroundings into which Our Lord was born will become immediately apparent when it is remembered how much stress is laid on environment, historical and intellectual, by the opponents of the traditional conception of the Gospel narrative, in an attempt to explain the life and teachings of Christ.

In the second volume the author deals directly with Our Lord, His message and His Person. The method which is followed is not chronological but discursive. Remembering that the author had in mind the numerous perversions, both of fact and of interpretation, that the life of Christ has suffered at the hands of critics, he essays the task of interpreting the message of Our Lord in a fashion to meet the various objections against its meaning and its unique character. In the section dealing with the Person of Jesus special attention is paid to the express meaning of the Gospel narrative, and especially to the Master's own testimony to His mission and regarding His Person. The force of the argument, as the author thus develops it, will bring home to the reader in the most vivid manner the conclusive testimony contained in the words of Our Lord as to His power, His authority, and His personality. There is a very illuminating supplement to this portion of the work in a chapter entitled, "The Problem of Jesus— Solutions, and the Solution." In this brief chapter there is a summary of the opinions of Our Lord held by pagans, Jews, Mohammedans, and by the various schools of rationalists, freethinkers, and modernists in recent time. The force of the testimony to Christ found in a study of His Person fully justifies the author in saying: "That there was in Jesus of Nazareth something divine, or at very least superhuman, is unanimously admitted by those of our contemporaries who have not, as a result of philosophic preferences which they will not abandon, adopted a rigid attitude in this matter."

The third book is more theological and apologetic in purport and content. It deals with the "Works of Jesus," His miracles and His prophecies, especially the miracle of the Resurrection. This volume ends with a chapter on the religion of Jesus Christ, which is, in sum, merely a statement of the manner in which the religion of Christ differs from other religions, its independence of the mystery religions of antiquity, its unique appeal to all classes of people through the ages and its vitality in modern times. The author calls attention to the consistency and uniformity which runs through the writings of the great witnesses to the healing quality in the religion of Christ in all ages, and it is worth noting that in this connection he joins the "Breast Plate" of Saint Patrick with the "City of God" by Saint Augustine as outpourings of twin souls on fire for the salvation of souls through the message of the Gospel.

This brief summary gives a very inadequate idea of the wealth of solid learning which the author has compressed into his pages, and reflect in no manner the thoroughly constructive character of the work as a whole.

PATRICK J. HEALY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Propaganda in Art

Design for a Staircase, by Guy Pocock. New York: E. P. Dutton and Company. $2.50.

Blood and Tears, by Balder Olden. New York: D. Appleton-Century Company. $2.00.

MR. POCOCK'S purpose is to entertain; Herr Olden's purpose is to condemn the Nazi régime. The English author has not the less to say because of this, for no novel is written without a thesis: there must lie behind it some conception of what is good and what is not good, even if it takes the form of placing everything under one of these categories. The question of propaganda in art is less one of its right there than of its rightness in itself—is the idea which is being furthered sound or unsound? One need not wear a sunflower in one's buttonhole to declare that the vital question about writing is whether it is good writing or bad writing; bad writing is out of touch with reality and is therefore immoral, if morals are anything more than an arbitrary set of dicta. With this in mind, we might garland Mr. Pocock and drink to him because of his talents but we could not allow him to remain in our ideal republic; however, his book is published in an imperfect world and, when judged by the standards of that world, is found to be an amusing account of lives in a London set of flats, after the convention of "Grand Hotel," "Luxury Liner" and others.

Appropriately enough, Mr. Pocock lays his fuse with a fire; in No. 72 fire breaks out in the maid's room and through its agency are brought together the persons living on this one staircase and the reader is given the opportunity to see them play out their little dramas. Among these people are Mr. and Mrs. Nixon—he reads a great deal and drinks milk, she uses German phrases and drinks a great deal; Miss Killick, a wise little old maid with thwarted maternal instincts; Colonel and Mrs. Power, who are old Anglo-Indians, Mrs. Power rather deranged since the death of her son; the Misses Gillis and Piecraft, interfering busybodies; the Greggs, whose son is the central figure of the story; etc. They are familiar figures, which in turn means they are sentimental ones, taking sentimental to mean a refinement away from reality, and their fates are largely decided by chance (that is, the author does not give them much appearance of inevitability). What Mr. Pocock's thesis is should be evident, as well as the fact that it is not true; but these are no reasons not to recommend it as easy fireside or hammock reading.

Mr. Pocock does not persuade the reader to any deep belief in his kind of optimism because the definition "writing-symbols" is applicable to his characters; Herr Olden's indictment of German National-Socialism fails because of the same defect. It is true that Herr Olden's hero, a sincere Nazi, is more stupid than most stupid characters in fiction, but such originality makes him less not more real; and why such a person has been chosen is so obvious that he does not aid the author's argument, the reader being more aware of the device than the typical nature of Hans. Dr. Schnierwind (who is Dr. Goebbels) is as simple as Hans, except that his is the simplicity of

From BRUCE'S CHRISTMAS LIST

★ **THOMAS MORE**

By Christopher Hollis

Christopher Hollis, noted for his brilliant biographical studies, makes another fine contribution in this vivid, realistic, and critical study of that faithful subject of the Church, Thomas More. Discusses in full More's writings, especially on spiritual subjects.

$2.25

The PROTESTANT REFORMATION IN GREAT BRITAIN ★

By Joseph Clayton

Brief, readable, and eminently impartial is this history of the true story of the Reformation in England in which is sharply pointed out the faults and weaknesses, the good and bad motives, the heroism and stupidity of the forces involved.

$2.00

★ **THE CARPENTER**

By David P. McAstocker, S.J.

This book is devoted to St. Joseph and tells of this humble carpenter, the gentle and obedient guardian of the Holy Family. Many object lessons for all toilers are suggested and numerous interesting anecdotes are scattered throughout the narrative.

$1.00

THE SPIRIT WORLD ABOUT US ★

By Joseph Husslein, S.J.

Angels, their historical significance and their great influence on art, literature, whole nations, and individual lives, are revealed in this beautifully written book which is yet based on Holy Scripture and the most authentic traditions of the Church. Also describes evil spirits and their constant efforts to gain possession of men's souls. Illustrated by 26 full-page reproductions of famous masterpieces.

$1.50

Juveniles

THE LAIR OF THE WOLVES

Rev. B. F. J. Dooley

All the thrills, adventure, and excitement boys of all ages enjoy reading.

$1.50

BILL AND HIS FRIENDS

William M. Lamers

What goes on behind the scenes in the life of freshmen in a large university.

$1.50

BRUCE-MILWAUKEE

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New CATALOG of
KENEDY
PUBLICATIONS

free on request

Contains also a selected list of the Catholic books of all publishers. We aim to have in stock the Catholic books of all publishers, American and foreign, in English.

P. J. KENEDY & SONS
12 Barclay Street, N. Y. C.

The new safe-deposit facilities at both our Chambers Street and Uptown offices afford the most modern protection for your valuable papers.

This makes one more service added to our other conveniences, such as foreign drafts, travelers' checks, and a bureau for advice on investments.

EMIGRANT
INDUSTRIAL SAVINGS BANK

Resources over $467,000,000

UPTOWN OFFICE
5 East 42nd Street

DOWNTOWN OFFICE
51 Chambers Street, at City Hall

the author's conception of the utter cynic. The rest of the characters might each be fitted into his or her category without any forcing by the reviewer; and this, it is likely, is intended by Herr Olden, with the intention of showing how different types have been affected by the German upheaval. The sad thing is that this is not very impressively shown: conventional as chessmen, the types are maneuvered toward a foreordained end; the book has an almost syllogistic neatness but one is inclined to doubt that its premise has been examined with acuity when one is told that Communists have had faces made noble by long nights of study while Brown Shirts look like brutal machines (the author does not seem to be a Communist). It one were not to look outside of Herr Olden's book for criticism of the Nazis, one could hardly say he had delivered them a serious blow, and, aside from any question of its actual truth, the book has not proved its thesis by its own evidence. The falsity of "Blood and Tears" is subtler than that of "Design for a Staircase," though the work itself is a cruder performance—which is not to deny that it is as swift and easy reading as the English novel.

GEOFFREY STONE.

Law and Recovery

Government Rules Industry, by Michael F. Gallagher. New York: Oxford University Press. $2.00.

THIS book by Mr. Gallagher, with the subtitle, "A Study of the N.R.A.," is hardly on a fresh subject, but it is written from a point of view that has not been overstressed at all, and is thoroughly stimulating. The author is a lawyer and lecturer in law, and he views the recovery program largely from the legal (but not legalistic) and constitutional side. This produces a feeling that the criticism is somehow more profound and more long range than most of the innumerable discussions on the immediate economic effects of the New Deal.

Constitutional analyses lead to profound political judgments of the forms and purposes of government. There are chapters on "Due Process of Law," on the "Principles of the Separation of Powers," on the nature of emergencies that may cause the "inundation of prerogatives," and on other elements of the principle of authority on which American government is based. The actual set-up and enforcement of NRA and the codes are displayed carefully and with a cold reality that brings a sober and thoughtful mood. The study is designed to be impartial, and succeeds in general and especially in discussions of the validity of laws, but, of course, Mr. Gallagher from time to time gives us some of his philosophic background and politico-economic opinions. He believes the profit system will remain for generations with us, but that the conception of "private business" as contrasted with those clothed with public interest will fade. He believes a change of heart is necessary to any important improvement of the social and economic scene, and he believes a "paramount public interest" is in all controversies distinguishable from that of the local contestants.

PHILIP BURNHAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Beltrami and Others

The Italians in America before the Civil War, by Giovanni Schiavo. New York: The Vigo Press. $5.00.

THE ENORMOUS influence exerted by Italians and members of other Catholic races in the founding and development of the American Commonwealth has never been fully recognized or appreciated. Giovanni Schiavo's scholarly volume, published under the auspices of the Italian Historical Society, is a veritable encyclopedia of American-Italian history.

In part one Schiavo shows that those forms of civilization which America borrowed from England, Holland, or Germany originated in the Italian Peninsula. A lengthy history of Italians in England before and during the colonization of America is given, followed by an account of the influence Cesare Beccaria exercised on the reform of criminal jurisprudence in America.

The second part of the book deals with the navigators, reviewing the episodes of Columbus, the Cabots, Vespucci and Verrazzano and revealing, for probably the first time, the name of Alessandro Malaspina, leader of the scientific expedition Spain sent to America which explored the west coast of America about the year 1792.

It is part three of the book, dealing with the Italian pioneers in the United States, which gives the work its great historical value. This contains the biographies of Fra Marco da Nizza, who discovered Arizona in 1539; Father Eusebio Chino, civilizer of Arizona; Giacomo Beltrami, discoverer of the source of the Mississippi River; Enrico Tonti, famous explorer, and Alfonso Tonti, co-founder of Detroit and for twelve years its governor.

Scattered records of Italians in the fourteen states before 1800 include Father Blount (Biordi) and the founding of Maryland; and references to the Italian ancestry of Edgar Allan Poe and of William Paca, signer of the Declaration of Independence and first governor of Maryland. Mention is made of the coming of the first 167 Waldenses in 1665; of the Italian silk workers in Georgia; of the ill-fated Italian colony of New Smyra, Florida; and of the fact that before the Pilgrims landed at Plymouth, Italians had built a glass factory in Virginia. There are biographies of Filippo Mazzei and Francesco Vigo.

The section on the Italians in the United States after 1800 includes records of Sartori, first papal delegate, Bonaparte, United States Attorney-General, Grasselli, chemical manufacturer, Paolo Busti, founder of Buffalo, Antonio Meucci, inventor of the telephone, and the fourteen Sicilian musicians who organized the United States Marine Band.

There is an interesting chapter on the Italians and the Catholic Church in America, including biographies of Father Angelo Inglesi, founder of the Society for the Propagation of the Faith, Bishop Giuseppe Rosati, first Bishop of St. Louis, Father Pise, writer of the first American Catholic novel, and others.

Giovanni Schiavo has produced one of the most historically valuable books issued in recent years.

EDOARDO MAROLLA.

His Excellency the Apostolic Delegate writes:

"... It would seem almost as though the effect of coming into contact with this practical realization of the most sublime final ends of the human spirit, and with a man who strove so wonderfully to imitate Christ, was to reawaken the naturally Christian propensities of the soul, always ready to soar up above the mist of human passions and earthly things ..."

in his foreword to

The Franciscan Message To the World

by

DR. AGOSTINO GEMELLI, O.S.M.

This book is the December choice of THE SPIRITUAL BOOK ASSOCIATES, that group which is trying to accomplish for devotional books what the Catholic Book Club is doing for general literature.

THE FRANCISCAN MESSAGE TO THE WORLD is of profound interest to all. It will be followed monthly by some volume chosen to aid the development of the life of the spirit so easily neglected in the excitement of daily life.

Subscriptions sent as Christmas Gifts will be entered to receive the December Choice and a gift notice at the holiday time.

Enter your subscription now and assure yourself of receiving The Franciscan Message to the World and the succeeding selections, without further effort. You will assure yourself of worth-while reading and assist in the distribution of books which will have a beneficent influence.

THE SPIRITUAL BOOK ASSOCIATES, INC.,
415 Lexington Avenue, New York, N. Y.

I enclose $15.00. Please enroll me as an Associate for one year. I understand that I am to receive ten books during this period, the first to be sent during December, 1934.

Name .....

Address .....

.....

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

College of Notre Dame of Maryland
Charles Street Avenue, Baltimore, Md.
A Catholic Institution for the Higher Education of Women
Affiliated with the Catholic University of America
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. Member of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
Resident and Day Pupils *Address Secretary*

ROSEMONT COLLEGE
Rosemont, Pa.
Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND
Boarding School for Young Ladies
(Preparatory Collegiate) Affiliated with the State University
Complete Courses in Art, Vocal and Instrumental Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Sr. Directors, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.
Tel. No. Ossining 1452

MT. ST. MARY-ON-THE-HUDSON
Newburgh, New York, offers your daughter
1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standards accredited by the University of the State of New York and the Association of the Middle States and Maryland.
3. Modern fireproof buildings.
4. Sixty-eight acre campus overlooking the Hudson.
5. Athletic field and new Gymnasium.
Illustrated booklet upon request. Sisters of St. Dominic

TRINITY COLLEGE
WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
For particulars, address
THE REGISTRAR OF THE COLLEGE

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, GERMANTOWN, PA.

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

Briefer Mention

The Stranger: A Study in Social Relationships, by Margaret Mary Wood. New York: Columbia University Press. $4.50.

THE author says, "The nature of relationships which may be extended to the stranger is largely determined by the kinds of social relationships which form the structure of the group itself. . . . To feel that he belongs to the group . . . these relationships must have been further augmented by the nearer, more personal bonds which arise in the mutual appreciation of personality apart from position." The study is written "to prepare a way for further more specialized work in this field." It treats a number of social structures in bulk and the mass impact of an outsider coming into contact with them. This is all a very, very big job. In fact, from an easily conceivable point of view, it might appear that nearly all history, philosophy, economics, prose fiction, poetry and religious writing, along with this book, have gone "to prepare a way" for work in this field. The approaches certainly vary, and the language enormously. In "The Stranger" they are tuned to emphasize the point that we are dealing with the science of sociology. We see familiar things in a new light. Miss Wood has had numerous interesting experiences and has constantly noticed the cohesive and repellent elements of many contrasting societies. The book derives interest from this, and can hardly be blamed for including no thesis on the sociological sciences and life and language.

Designed for Reading, by the Editors of the Saturday Review of Literature. New York: The Macmillan Company. $3.00.

TEN YEARS of the *Saturday Review* have afforded plenty of critical reading-matter to thousands of literate Americans. The selection from articles, reviews, poems and banterings now offered in one volume seems more than usually tempting. It is true that a mysterious sameness runs through the 600 pages; and the reader is likely to think it all fearfully literary or just plain fearful, according to his outlook. We should surmise that the real target for this book is the ardent devotee at the shrine of contemporary literary expression. There is much excellent reviewing. The poetry section is distinguished.

CONTRIBUTORS

GRACE P. CUMMINGS is the pseudonym of a housewife.
REV. J. ELLIOT ROSS is the author of "Christian Ethics," "John Henry Newman" and other books.
ELIZABETH JANE ASTLEY is a Massachusetts poet.
ALFRED J. BARRETT, S.J., is professor of English at Canisius College, Buffalo, N. Y., and a member of the staff of the *Canisius Quarterly*.
REV. JOSEPH B. KONCIUS is rector of Holy Cross Church, Mt. Carmel, Pa.
JOHN BOON is the pseudonym of a poet and teacher of English.
SISTER MIRIAM, R. S. M., teaches at College Misericordia, Dallas, Pa.
REV. PATRICK J. HEALY is dean of the faculty of theology in the Catholic University of America. He is the author of "The Valerian Persecution" and "Historical Christianity and the Social Question."
GEOFFREY STONE is a writer of criticism for newspapers and reviews.
PHILIP BURNHAM is a member of THE COMMONWEAL staff.
EDOARDO MAROLLA is an Italo-American writer whose articles and short stories appear in various Italian and American publications.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED